

# TIME

AND THE

## End of Time,

In two Discourses;

The first about *Redemption of Time*; The second about *Consideration of our latter end.*

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By *John Fox.*

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*Psal. 90. 12. So teach us to number our days,  
that we may apply our hearts to wisdom.*

*Lam. 1. 9. Her filthiness is in her skirts,  
she remembreth not her last end, therefore  
she came down wonderfully.*

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*Non pudet te reliquias vitæ tibi reservare, et id so-  
lum Tempus bonæ menti destinare, quod in nul-  
lam rem conferri possit! Quam serum est, tunc  
vivere incipere, cum desinendum est; Sen. de  
brev. vit.*

---

*London, Printed by William Rawlins, and are to  
be sold by George Calvert at the Sign of the Half  
Moon in St. Pauls Churchyard, and Samuel Sprint  
at the Sign of the Bell in Little Brittain, 1679.*

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Ephes. 5. 16.

*Redeeming the time, because the days are evil.*

**I**N the beginning of this Chapter the Apostle exhorts Christians to holiness in general, by setting before them a perfect pattern. *Be ye followers of God as dear Children, and walk in love.* The favourites of Heaven must imitate their Father, and like *Gideons* brethren, resemble the Children of a King, the precept is, *Be ye holy, be ye perfect, as your heavenly Father is perfect:* Then he goes on to press this great duty, more particularly upon all in their several Relations which he urgeth by many Arguments. And in the Text he seemeth to point out the opportunity, to put those and all other Christian duties into practice. See that you walk circumspectly, not as fools, but as wise, redeeming the time.

*Explication of the Word.*

Time is taken under a double notion: there is the space of time, and there is the opportunity of time: *Tempus longum.*

*Xebv & Tempus, spacium temporis; καὶ ἐστὶν ὁππορ-  
tunitas.*

and *Tempus commodum*; time and opportunity differ, time is the duration, or succession of so many minutes, hours, days or years, one after the other, from the beginning of a mans life to the end thereof. *Job 7. 1, 14, 15. Is there not an appointed time for man upon earth?* Opportunity is the time apted and fitted in order to this or that work or business, *viz.* a meeting of time and means together, to effect the end. This is called the season or tempestivity of time, when time, tide, and wind meet and clasp together, *Eccles. 3. 1. To every thing there is a season or opportunity of doing.* Time may be continued when the season of time is ended; the sails of time may be aloft, when the gale of opportunity is lost. Every time is not a spring time, a seed time, a gaining time, Manna was not to be had but in the Morning. The beauty of time is the opportunity of time, *Eccles. 3. 11. He hath made every thing beautiful in his time, this part of time we are to redeem.* Redeeming denotes the excellency, worth and preciousness of time; a commodity to be valued above the Gold of *Opbir*. Solomon bids us *buy the truth*. *Prov. 23. 23. Our dear Lord counselled a miserable Church to buy Gold and white Rayment, Rev. 3. 18. And Paul exhorted*

us to buy the time, a Jewel of that price, which must be redeemed at any rate. Base vile things are not wont to be redeemed, but things of worth, namely, mens Liberties, Estates, Lives, &c. So our precious time. *Redeeming the time, because the days are evil.*

The words contain two general Parts.

1. *An exhortation to duty, redeem the time.*
2. *The Reason of it, because the dayes are evil.*

From the words we may be observe this Doctrine, which shall be the subject of my ensuing discourse.

Doct. *The best of Saints, or the redeemed of God have need to redeem the time:* This Epistle was written to a very famous flourishing Church in the purest times of the Gospel, amongst whom there were rare and singular Christians, they were called *Saints, and faithful in Christ Jesus*, Chap. 1. and *chosen of God in Christ, before the foundation of the World*, verse 4. and really converted, and brought into a state of life. Moreover they had learned the duty of fortification, one of the hardest lessons Christianity, Chap. 4. 22. And were al-

(3)  
so sealed unto the day of Redemption, Chap.  
1. 13, 4, 30. and had the earnest of their  
heavenly inheritance: And yet they, whose  
attainments were so high, must redeem the  
time. The same thing is prest in different  
terms, Eccles. 9. 10. It's called a work-  
ing while it is a day, Job 9. 4. In the hand-  
ling of this proposition, I shall shew you

1. *When time may be said to be redeemed.*
  2. *What time must be redeemed.*
  3. *How time must be redeemed.*
  4. *Why time must be redeemed.*
  5. *Motives and directions to help you.*
- 

*First, When is time redeemed.*

*Answ.* When time and duty, like those  
two twins, *Jacob* and *Esau*, take hold one  
of another, or as two loving yolk fellows  
go hand in hand; when duty attends  
time, as the shadow the body, or as the  
Maiden her Mistress.

This is to fill up time with duty, and  
to take opportunity by the fore-lock, as  
in the Scripture phrase, to do the work  
the day in the day. And to this end op-  
portunities or seasons are to be desired,  
they offer an occasion of service, and  
doing our duty. This we may see in ho

*David, Psal. 122. 1. I was glad when they said unto me, come, let us go up to the house of the Lord. When there was a way open to worship God in the beauty of holiness, David rejoyced to see the true worshippers improve their opportunity, to go to that City, the name of which is Jehovab Shammah, the Lord is there, Ezek. 48. 38. And the Prophet Zechariah brings in the Saints of God rejoycing in the same things, Zech. 8. 20, 21, 22. Let us go speedily to pray before the Lord, and seek the Lord of Hosts in Jerusalem: I will go also. The Saints of old were wont to rejoyce when the Sabbath came, because of the holy and heavenly duties of that day: opportunities and duty are alwaies to be joyned, Gal. 6. 10. This is to live according to the will of God, 1 Pet. 4. 2. and to walk circumspectly, redeeming the time, Eph. 5. 15, 17.*

2. When we are truly careful to make up former negligence with double diligence, redeeming the time, we recover our loss. Time, according to this phrase, seemeth to be taken Captive, and we must redeem it. Redemptions are made by purchase, to redeem a thing, is to buy it for a price; the price

*Quicquid aetat  
is retro est,  
mors tenet. Sen.  
in Epist.*

we redeem it with is labour, travel, faithful and serious diligence, and greater activity and vigour in the prosecutions of our duty. When what of time or seriousness hath been wanting in one day or duty, is made up, and supplied in the next; this is the way to repair our sad soul-damages.

*For the time past of our lives may suffice us to have wrought the will of the Gentiles,*

**1 Pet. 4. 3.** Christians, our sins have been many & mighty, but our services few and mean, therefore put the best leg before.

Be not as the sluggard, like the door upon the hinges, but as the Sun in the Heavens, that rejoyceth to run his race. *The band of the diligent maketh rich, Prov. 10.*

**4.** I heard of one who being a Prisoner in a dark dungeon, when the light was brought to him for a little time to eat his diet, would pull out his Bible and read a Chapter, saying, he could find his mouth in the dark, but not read in the dark. An Argument that he made Conscience of redeeming his time. Sirs, to be watchful, diligent, laborious, in the faithful improvement of all your time, talents, gifts, graces, is the thing here intended. The precept is for labour, *Luke 13. 24.* **2 Pet. 1. 10.** And the diligent in duty hath the promise of Glory, *Heb. 11. 6.*

To

*To them who by patient continuance in well-doing, seek for Glory, and Honour, and immortality, and eternal life, Rom. 2. 7.*

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2. What time must be redeemed?

*Ans.* All time.

Time is so precious, that not any of it must be lost. The whole time of our life must be imployed either about our souls in the service of God or in the works of our callings, or in order thereunto. Particularly.

1. *The time of youth.*
2. *The time of health and strength.*
3. *The time of affliction.*
4. *The time of the Gospel.*
5. *The time of the Sabbath, or the Lords day in special must be redeemed.*

First, *The time of youth* must be redeemed. The great God stands much upon priority, to have the first and best: The first ripe fruits, the first that openeth the womb. O then offer the *Isaac* of thy youth, the spring and flower of thy age to God, and stay not untill the evil day. Begin first with him from whom thou hadst thy being, go about the grand affair and work of thy dear and never dying Soul, before thou dost ingulf thy

self in the cares of this World. Resolve you  
 to present the first ripe fruits to that good first  
 and gracious God, who desireth the first you  
 ripe fruits. In the bright morning of thy of  
 life match thy self to the King of Glory the  
 and become his Bride before thou art de da  
 floured, and defiled by sin and the World for  
 If the Coelestial seeds of Grace be sown Ki  
 in the morning, the pleasant and sweet th  
 flowers springing out of those seeds, will D  
 invite the Lord Jesus to come and walk in w  
 his Garden, *Cant. 5. 1.* If thou would'st 17  
 be the Temple of the Holy Ghost, let him re  
 that made the House, be the first and chief of  
 Inhabitant, and suffer not thine heart to be an  
 an habitation for Dragons and Devils, yo  
 which will be thy undoing to all Eternity. w

You young Men, and young Women, W  
 know, that the infinitely gracious God th  
 holds out the Golden Scepter, and inviteth G  
 you to come unto him. The ruddy Da in  
 vid, the child Samuel, the young Timothy 1  
 God calls, *1 Sam. 1. 11, 12.* *1 Sam. 3. 10.*  
*1 Tim. 4. 12.* and the sooner you come, the b  
 better it will be. Say then, this instant, a  
 behold we come; thine we are, thine we x  
 will be; come now and take thine own, u  
 God will accept you, and take it kindly, w  
 his arms and bosom is open to you, b  
*Jer. 2. 2, 3.* - *I remember the kindness of thy f*  
 youth,



youth, the love of thine Espousals, when  
 first fruits was holiness to the Lord. If  
 you would have the respect and kindness  
 of a God, offer unto him the firstlings of  
 the Flock, *Gen. 4. 4. viz. thy youthful*  
*daies.* If a company of aged feeble per-  
 sons, or cripples, were tendred to the  
 King for service, he would not accept  
 them, *1 Sam. 14. 52, Mal. 1. 8, 13, 14.*  
*David from his youth and Jasiab while he*  
*was young, began to seek the Lord, Ps. 71.*  
*17. 2 Chron. 34. 3.* Young men, if you  
 receive the seed of Grace in the morning  
 of your age, it will take the deeper root  
 and impression upon your hearts, and cause  
 you to bring forth fruit in old age. Cloth  
 will keep colour best that is died in the  
 Wool, and the vessel will scent longest of  
 that liquor, with which it's first seasoned.  
 O ~~men~~ Remember thy Creator.  
 in the days of thy youth, *Eccles. Prov. 22. 6.*  
 12. 2.

2 The time of health and strength is to  
 be improved: you that are now strong  
 and lively, must not expect to be so al-  
 waies: You as well as others, must count  
 upon diseases, tickness, weakness, which  
 will confine you to your Houses, Cham-  
 bers, and Beds: now then, while your  
 strength and health of Body, and natu-  
 ral

ral vigour is continued, be mindful of  
your work and time.

Luke 13. 34.

1 Cor. 9. 24. 25.

Ephes. 6. 12.

1 Tim. 6. 12.

The greatest duties and  
difficulties in Heavens  
way are set forth by stri-  
ving, wrestling, fighting,

running, which requires the best of our  
time, and most of our strength. Can a  
sick and weak man run so as to obtain,  
or so strive and conflict as to overcome,  
judge ye: King *Saul* chose the strong and  
valiant for his Service. 'Tis the strong  
must run the race, *Psal.* 19. 4. and the  
young must overcome the evil one, 1 *Job.*  
2. 14. If a man had a business of great  
concernment, or a matter of life and death  
that required time, strength, and diligence  
for the doing of it, and should omit it un-  
till he were stricken in years, or until sick-  
ness or weakness invade him, every one  
would be ready to charge him with fol-  
ly.

If a Carrier amongst many stout strong  
Horses, had one poor, lame, sick Horse, and  
should lay the burden of the greatest  
weight and worth upon that poor, weak  
jade; we should conclude that either he  
was cruel, or that he wanted the under-  
standing of a man. This is our case, the  
great affair of immortal Souls requireth  
time,

time, strength, diligence, and all little enough. And shall we charge the whole stress of our everlasting state, upon a few daies sickness, and weakness before our death, God forbid, *Eccles. 12. 3, 4.*

3. *The time of affliction* must be redeemed. Christians, *in the day of adversity we must consider, Eccles. 7. 14.* It was the time of *Jacobs* trouble, when the Apostle exhorted Believers to redeem the time: God speaks by his Rod, as well as by his word to both which we must have an ear. God sometimes teaches his, as *Gideon* the men of *Succoth*, *Judges 1. 16.* with thorns and bryars of the Wilderness. Let the affliction be of what kind or degree soever, either upon our Persons, Names, Estates, Families, Church or Kingdom, yea, and of long continuance, we are to look upon it as from God, and for our good. For every affliction speaks to us in the language of *Ehud* to *Eglon*, *I have a message unto thee from God*; And God will reckon with us for the Rods he laies upon us. I shall speak more to this in another place.

*Schola crucis est  
Schola lucis. Luth.  
Psal. 94. 12.*

4. *The time of the Gospel* must be re- deemed. Gospel-time is our spiritual harvest, and it is notorious folly to sleep or loyter in Harvest. The

Mat. 4. 6. time of the Gospel is a  
2 Tim. 1. 10. time indeed, viz. a time  
Ezek. 13. 8. of light, a time of love,  
Rom. 5. 8. a time of life, a time of  
Isa. 61. 1. liberty. Now the Trum-  
John 6. 16. pet of Jubile soundeth,

and all Debts and Mortgages may be taken up and released: \*Here's liberty for the poor Captives, and the opening of the prison to them that are bound. 'Tis now an accepted time, a day of salvation, 2 Cor. 6. 2. a time to accept, or a time to be accepted, a golden and glorious time indeed. Behold, now there

*Tempus acceptum*, is a broad and clear way  
or *tempus acceptabile*. Beza in loc. to his Mercy-Seat, the flaming sword is gone,

the partition wall is down, all Bars and Gates are removed, an Act of Indemnity is proclaimed, and there is a free admission for all to come and be saved; pardons are ready, *Efay. 45. 6, 7. Isa. 45.*

Sinners, your dear Lord Jesus, the great Peace-maker, is now an important Suitor unto your perishing Souls, namely an in- viting,

re- viting, knocking, wait-  
 ual ing, promising Christ, *Quod offertur grati-*  
 eep Prov. 1. 22, 9, 4. *Isa. 65. a ex gratia Dei est,*  
 he 2. *Mat. 11. 28. Rev. 3. qui sua constituit*  
 s a 20. *Cant. 5. 2. Job. 6. 36. rebus omnibus mo-*  
 me the treasures of Grace *menta, ut oblatam*  
 ve, are opened, and offered *mus. occasione arripia-*  
 of to sale upon easie terms,  
 m- *without money, and without price, Isa. 55.*  
 th, 1. *Rev. 3. 17. O make speed and come,*  
 ta- make the purchase, buy the pearl of price  
 for that's better than Rubies, and you shall  
 the have a treasure in Heaven. The favour  
 an of God, precious Blood, white Rayment,  
 or. tryed Gold, and the eternal life of your  
 ac- never-dying souls is worth the having :  
 n- consider also, that now the holy Ghost  
 re calls and offers his assistance to close the  
 ay bargain, to tye the Marriage knot between  
 He Christ and your Souls, *Heb. 3.* If you lose  
 re, this opportunity, you may never have the  
 nd like. The Spirit and the Bride saith come,  
 ty *Rev. ult. 17.*

5. *The time of the Sabbath or Lords day*  
 must be redeemed : We must have a spe-  
 cial care of sanctifying that day, it be-  
 ing the Sabbath of the Lord our God.  
 This golden day from morning to night  
 must be spent in the service & worship of  
 our Lord, either in publick, private, or se-  
 cret,

cret duties, and not part of it must be lost.

Take no liberty upon that day for frothy, vain, and unprofitable

The youth that lately was hanged for murdering his Fellow Servant, confessed that his Sabbath-breaking made way for all his other prodigious sins.

discourse or recreations, or to ride, buy, sell, or work. This dreadful God-provoking sin of Sabbath-breaking, is a sin in fashion, hundreds in this Nation serve the Devil more upon the

Lords Day than on other days. Then men are at leisure to serve the Devil, and satisfy their lusts, and go to the Ale-house, or to exercise themselves in sports and pastimes. O that Magistrates, Ministers, Masters of Families, and Parents, would look to it, *Neb. 13. 17.* The Lord of the Sabbath commanded thee, that *thou, and thy Son, thy Daughter, thy Man-servant, and all within thy gate, keep that day holy.*

The Sabbath is called a holy convocation, *Lev. 23. 2.* and the Lord of the day is an infinitely holy, just, and jealous God. The Sabbath heretofore was called *Regina dierum*, the Queen of daies, in the New Testament is called the Lords day, *Rev. 1. 10.* a day in which we commemorate the greatest mercy, *viz.* the glorious

glorious Resurrection of our crucified Lord, and that which the purest Christians in the purest times did carefully observe.

In the Primitive times, a serious and strict observation of the Lords day, was a tryal or badge of Christianity. When the question was propounded, *Servasti Dominicum?* hast thou kept the Lords day? the answer was return'd, *Christianus sum, intermittere non possum.* I am a Christian, and cannot intermit it. It was a saying of an eminent Divine, that he would judge of a mans Religion according to the Reverence and care had in keeping the Sabbath. Christians you are to keep your Lords Rest, and perform the holy duties of his worship chearfully, reverently, spiritually, *John 4. 24.* If ever you think to celebrate an eternal Sabbath with God in Glory, be careful of this duty. To enforce it, consider,

1. How strictly the Holy God imposeth it, and to what end it is: *Remember the Sabbath day to keep it holy, Exodus 20. 8.* This blessed day for communion with God, is to be premeditated upon before it cometh; therefore in the evening before the Sabbath, let all your necessary occasions be done up, that you may have nothing but what becometh the work of that

that day. Be like *David's* good man, *Psa.* 112. 5. *ordering your affairs with discretion* especially your spiritual affairs. If you expected the company of some worthy friend, would you be found in a sluttish posture, or sweeping, and cleansing your houses on that day, and all out of order. On the Lords day you would vehemently expect the approach and presence of the King of Glory, therefore make all ready to entertain him.

2. Remember the excellent Epithets and Titles of this blessed day, it is called *a High day, a Holy day, the Holy of the Lord, Honourable, Isa.* 58. 13. Therefore let it be redeemed, lose no more Sabbaths.

3. Consider the blessings and soul-benefits of that day, if it be rightly observed. It is your Lords Market-day, in the which you have the precious Oyl, the Golden Mines, and Treasure of Grace opened that day. There are spiritual dainties for your hungry souls, to which you are by Christ invited that day, *Isa.* 54. 1. The Holy Ghost doth breath and blow that day, by the secret and sweet gales whereof Saints mount up toward Heaven. The great God comes down, and gracious souls ascend that day, *Rev.* 1. 10. And the Eunuchs



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Eunuchs that keep Gods Sabbaths, have  
 the promise of a name in his house for e-  
 ver, *Isa. 56. 4, 5.* I might add, the severe  
 threatnings, and Gods singular judgments  
 upon the prophaners of the Sabbath, or  
 Lords day. The man that was found ga-  
 thering sticks upon the Sabbath day, by an  
 immediate command from God was con-  
 demned to death, *Numb. 15. 32, 34, 35, 36.*

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### How Time must be redeemed.

1. *By taking and improving all opportuni-  
ties for the glorifying of God.*
2. *By laying hold on the present time, and  
now day of grace for settling and secu-  
ring your everlasting state.*
3. *By improving the present means of grace  
for your speedy growth in Grace.*
4. *By doing all the good you can to o-  
thers while you may.*
5. *By labouring to keep up constant commu-  
nion with God in holy Duties.*
6. *By improving every providence and out-  
ward cross for inward and spiritual ad-  
vantages.*
7. *By casting up your accounts every day,  
that you may make even with God.*

8. By

8. By labouring to order every days work  
reference to your last day; That having  
finished your work you may be fit to leave  
this World.

1 By taking and improving all occasion  
for the glorifying of God: Dear Christians  
this is your fathers business, and the  
great Errand for which you had your be-  
ing.

You were born, and new born, to serve  
the interest of the holy  
and blessed God in the  
World; this is that glo-  
rious end, for which  
you should spend your  
strength and time, and lay out your selves  
to the very utmost. That which is the  
chief end of your life, viz. to display  
and propagate Gods glory in the World,  
must not be neglected, other things are  
infinitely inferiour, and must be subordi-  
nated unto this. For the thoughts and  
designs of serving the interest of your  
Lord, is that which you must be always  
driving on in this evil World. God ex-  
pects it, *Thou shalt have no other God be-  
fore me, Exod. 20. 3.* God will be exalted  
in the heart, and in our life too. I will be  
glorified, saith the Lord, before all the  
people

*Tempus non potest  
Deo consecrari, nisi  
redemptum. Calvin  
in loc.*

ople, *Lev. 10.3.* One way or other, the  
 great Creator will have glory, by all his  
 creatures. *God made all things for himself,*  
 the World to be a visible and wonderful  
 declaration of his excellent Glory, so that  
 it is his due debt: *Psal. 29. 1, 2. Psal. 96.*  
*Give unto the Lord the glory due unto his*  
*name,* to walk with God in our whole  
 course, to design his glory, is the prime  
 mark of our Saintship and Sincerity.  
 This is the white in the mark we should  
 aim at, the thing we should pursue reso-  
 lutely, vigorously, with all our might.  
 Whether we pray, or preach, or read,  
 or hear, or celebrate Sabbaths, or converse,  
 exhort, or reprove, or indeed buy, sell,  
 plow, sow, eat, drink, let it not be done  
 for the World, or the interest of the flesh:  
 We should have such a high esteem of  
 God, and such strong desires, and strong  
 affections to him, that the pleasing, prai-  
 sing, and magnifying of God in all our  
 ways might be our main endeavour.

Christians, you are chosen out of the  
 World to be Gods witnesses, if you do  
 not appear for God; his honour and in-  
 terest, none will: All (saith the Holy A-  
 postle) seek their own, *Phil. 2. 21.* but  
 you are to deny; and keep under self,  
 which is directly opposite to the honour  
 of

of your God. Wicked men are bold and  
 resolute in a way of sin, to bear up the  
 interest of the Prince of darkness, and wou  
 not you be as active for the interest of  
 your Lord? The Martyrs would rather die  
 than dishonour God, who burning with  
 zeal to Gods Glory, would glorifie him  
 in the very fire. God hath made you  
 honourable, *Isa. 43. 4.* being Kings and  
 Priests, and inrolled you amongst the  
 first-born that are written in Heaven. You  
 have a place in his heart, and a name in  
 his house, you are vessels of honour, and  
 shall be honoured, *that we might be to the*  
*glory of his Grace*: Your everlasting Fa  
 ther hath mark'd you, and set his stamp  
 and seal upon you, and put a principle of  
 life within you, that ye might love him  
 and live unto him. The man that refuse  
 to bear up his deceased Brothers name  
*Deut. 25. 9.* was to have his face spit on  
 in the face of the Congregation. But  
 shame and everlasting contempt will be  
 upon their faces, that will not stand up for  
 the honour of the Holy God, *Dan. 12. 2*  
 Christians, 'tis the sin that reflects disho  
 nour on Gods name, therefore allow it  
 not in your selves, and prevent it what you  
 can in others. Redeem your time, and  
 redeem Gods glory, your days are evil, and  
 you

old and you have but a few days for this work; do  
 the and God will own you, and advance  
 and you to a Kingdom.

rest Beloved in the Lord, though you differ  
 in other things, agree in this to glorifie  
 with God on Earth, *that you may with one mind  
 and one mouth glorifie God*, Rom. 15. 6.  
 ye every one that's Godly, crying out with  
 as holy David, Ps. 34. 3. *O magnifie the Lord  
 with me, and let us exalt his name together.*  
 . Ye Cor. 10. 32. Joh. 14. Ephes. 1. 6. *As  
 many as are perfect will be thus minded,*  
 . and psal. 3.

o the 2. By laying hold upon the present time,  
 For now day of Grace for the settling and se-  
 curing your everlasting state, or blessed E-  
 le Eternity. Your souls concerns are the great-  
 est; yea, of infinite moment; & the things  
 of Eternity claim a superiority. If you pur-  
 pose to do your souls good, you must first  
 seek the Kingdom of God, *Mat. 6. 33.*  
 But and take the Kingdom of Heaven with  
 violence, *Mat. 12. 12. Let me die the death  
 of the righteous, or a Lord have mercy on me,*  
 . 2 when you come to die, will not do, *Numb.*  
 ho 23. 10. *Mat. 25. 11.* And know sinner, it  
 must be done in this thy day, now or ne-  
 ver, *Luke 19. 42.* While the door of  
 Grace is open, before the Bridge be drawn  
 and mercy gone, *Isa. 55. 6.* This must be  
 done.

1. By

1. By complying with the present Call of the Gospel, in closing immediately with Jesus Christ, and in giving and signing your selves wholly unto him. This is that one thing necessary, that must be done speedily, to secure your souls, to provide for their everlasting welfare. Therefore do not procrastinate or delay it for this World. 'Tis thy grand affair, that may either make thee or marr thee to Eternity. *He that believes, shall be saved; he that believes not, is condemned already, Job. 3. 3. Job. 8. 24. Job. 1. 12.* If you do not now embrace the Lord Jesus upon the great and glorious Terms of the Gospel, you will as certainly be damned, as if you were in Hell amongst Devils already, *2 Thes. 2. 8, 9. Heb. 2. 3, 3, 18.* You that want Christ, will you welcome Christ, saying with thy soul; Come in thou blessed of the Lord, enter thou King of Glory, *Psal. 24.* Thine is the Kingdom, take the Throne, sit upon the chiefest Chariot, take up thy lodging in my heart for ever, and suffer not the dead Child to lie in the place of the living Child; and a dead World, and damnable Lusts, where my Lord should lodge: O blessed day and happy hour, in which the Heir of Heaven, and perishing Sinners meet, and are married! Here's  
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atch for you ! will you renounce all  
 thers, Sin, the Devil, and carnal Compa-  
 ons, and joyn your self to the Prince of  
 life ? speak the word, and the work is  
 one ; open the door, and he will certain-  
 come in, and take up his abode for  
 ver. All that the Father hath given him,  
 all come to him ; and him that cometh,  
 e will in no wise cast out, *Joh. 6. 37.*  
*Rev. 3. 20. Isa. 26. 13. Isa. 44. 5. 2 Cor.*  
*5. Acts 16. 30.*

2. By repenting without delay. This  
 the second great work, in which you  
 must make speed ; for untill this be done,  
 you are in danger every moment of drop-  
 ing down to Hell. Remember the sad  
 story of the woman, who, when her  
 house was on fire, had her Child burned  
 while she was saving some of her goods.  
 sinners, your danger is great, your oppor-  
 tunities are flying, fly you as fast. Let me  
 say to thee as the Angel to Lot, *Gen. 19.*  
*16, 17. when in danger of being burned,*  
*Escape for thy life, stay not, lest thou be consu-*  
*med.* The Life and Salvation of thy  
 soul cannot be secured without this, *Acts*  
*1. 18. 2 Cor. 7. 10. Luke 13. 3.* There-  
 fore labour to know the Plague of thy  
 heart, *1 Kings 8. 28.* and plow up the fal-  
 low ground ; sow in tears, and set about

it this instant ; before this day be ended or  
 this Sermon ended, lest it should be said  
 of thee, as of that Woman Jezebel, Rev. 2.  
 21. *I gave her space to repent, and she re-  
 pent not ; and so Gods fury came forth  
 like fire, and burn, and none can quench it*  
 Jer. 4. 3, 4. we

3. By making it your great business to  
 secure an interest in Christ, getting your  
 Evidences for Heaven bright and cleared  
 Christians, till you have gotten the  
 pledges and tokens of Gods love to you  
 of souls, till you are assured of the truth  
 of your Faith, and the sincerity of your re-  
 pentance, and hereby of the pardon of  
 sin, and of your interest in the Love  
 of Jesus, you can have little comfort in your  
 souls, or boldness towards God. There-  
 fore, with might and main, work out  
 your salvation, Phil. 2. 12. *Make your  
 Calling and Election sure*, that upon cer-  
 tain grounds you may say as the Church  
 Lam. 3. 24. *The Lord is my portion, saith  
 my soul. Doubtless thou art our Father,* Isa.  
 63. 16. Or as holy Job in his deep affliction ;  
 Job 19. 25. *I know my Redeemer liveth :*  
*I am thine, save me,* Psal. 119. 91. *he*  
*Truly I am thy servant. I am my Beloveds*  
*and my Beloved is mine,* Cant. 2. 16. Chri-  
 stians, this assuring Faith is attainable  
 pray

pray for it, and vigorously press after it  
 that you may be sealed up unto the day of  
 Redemption, that so an entrance may be  
 ministered unto you, into the everlasting  
 Kingdom of our Lord and Saviour Jesus  
 Christ, 2 *Pet.* I. 10, 11. And O how  
 well have they redeemed their preci-  
 ous time, that have secured their never-  
 dying souls. Know this, That Assurance  
 requires both diligence and perseverance;  
 therefore you must be constant in the use  
 of means, and lay hold on every opportu-  
 nity of enjoying the Gospel. This our Lord  
 commendeth in *Mary*, calling her attend-  
 ance on the Word Preached, a chusing the  
 good part, *Luke* 10. 42. there you will  
 taste the Crystal streams, and view the  
 Golden Mines of sound Doctrine, and  
 wells of salvation. This is the place of  
 Spiritual wonders, where the dead are  
 raised, the Leapers cleansed, the eyes of  
 the blind opened, and the Devils ejected.  
 Gospel Ordinances are the Golden Gal-  
 leries where the King of Glory walketh:  
 The Bed where immortal Souls are begot-  
 ten unto God, and in which the broken  
 hearts do travel till Christ be formed in  
 them. Through these golden pipes, the  
 water of Life is poured out upon thirsty  
 panting souls, for the cheering of their  
 Spirits

Spirits. Here is the Doctrine preached and words whereby thou must be saved *Mark*  
*Acts* 10. Here Christ's Mother found him *John*  
 it being the place where the Bridegroom and  
 and the Bride meet and solace themselves  
 together. Do not forsake the solemn Assemblies,  
 assemblies, remember what *Thomas* lost *John*  
 being absent when Christ came. O come  
 to the posts of Wisdoms Doors, and with  
 empty pitchers set your selves under the  
 spouts of the Sanctuary. 'Tis upon these  
 waters the Angel moves, and Souls are  
 healed. This is the School where all God's  
 children are taught of God, and instructed  
 unto the Kingdom of God. *Gr*

3. By improving the present means of  
 Grace, for your speedy growth in Grace, that  
 so the grain of Mustard-seed might be grown  
 come a great Tree, *Mat.* 13. 52. The  
 Christians course is compared to a Race  
 a Walk, to the Morning light, *1 Cor.* 9. 24.  
*Rom.* 8. 1. and therefore you must go on,  
 on, and be progressive whilst you live. Be-  
 lievers should be as greedy of grace, as  
 the men of the world are of gain; be-  
 cause one grain of grace is more worth  
 than a house full of Gold, yea, better than  
 Rubies. You are compared to stars, to  
 fruitful Trees, planted by the rivers of wa-  
 ter, and you should glister and shine in this  
 dark

cheek  
 ave  
 him  
 down, and convince this acculing de-  
 bauched Generation. The Trees of the  
 Lord should be full of sap, *Psal. 104. 16.*  
 Being grafted into the true Olive, and un-  
 der the sweet dews of Heaven, you should  
 flourish in the Courts of the Lord, and  
 bring forth fruit in old age, *Psal. 92. 12,*  
*th 3, 14.* Christians keep your Lamps burn-  
 ing, and hold on your way, that the *David*  
 of Grace may wax stronger and stronger.  
 Make no stop, but strain to get and keep  
 before, that you may win the prize.

Growth in Grace is required of the highest  
 of Gyant, as well as of the lowest Dwarf in  
 Grace. They say of the Crocodile, he  
 groweth as long as he liveth; and when  
 he ceaseth to grow he ceaseth to live. How  
 many poor creeping Christians are there,  
 who can hardly keep life and soul toge-  
 ther, being like the door upon the hinges,  
*Prov. 26. 14.* and why, but because they are  
 come to a pitch, and past growth, as soon  
 as sprung up above ground. If there be the  
 truth of Grace, there will be an endeavour  
 after the strength of Grace; where is life,  
 there is growth, *2 Pet. 2. 2.* *The path of the*  
*just is as the shining Light, that shineth more*  
*and more unto the perfect day, Pro. 4. 18.* Sirs  
 up, and be doing, press toward the mark,

Add to your Faith Vertue ; to Vertue Knowledge ; to Knowledge, Temperance ; to Temperance, Patience ; to Patience, Godliness ; that ye be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. Be ye therefore stedfast, unmoveable, always abounding in the work of the Lord. And if ye do these things, ye shall never fall, 1 Cor. 15. verse last 2 Pet. 1. 5, 6, 7, 8.

4, By doing all the good we can to others while we have opportunity. As we have therefore opportunity, let us do good unto all men. Hereby we imitate that character of Divine Goodness, Psal. 119. 68. *Thou art good, and dost good.* Let every one please his neighbour for his good to edification, Rom. 15. 10. These four ways we must do good to others.

First, this must be done especially in your Families, to them that are more immediately under your charge, and for whom you must shortly give an account to the dreadful Judge of quick and dead. If Christ be come to thy heart, let Religion be set up in thy house without delay. If thou art really gracious, be relatively good, seeking the profit of many, that they may be saved, 1 Cor. 10. 33. Sirs, if you would not be guilty of soul-blood, soul-murder,

murder, resolve to set up the Worship of God in your Families, and let Family work stoop to Family-worship. Endeavour to teach thy Children and Servants to know, obey, and serve the Lord, who is a rewarder of them that diligently seek him. If you are the Children of faithful *Abraham*, do as he did, and walk in his path, *John 8.39*. The holy heart-searching God witnesseth of *Abraham*, *Gen. 18. 19*. *I know him, that he will command his Children, and his household after him, and they shall keep the way of the Lord.* 'Tis a great trust to have the charge and trust of souls; therefore let not your Children and Servants live as they list, but command them out of the way of sin, which will certainly bring them to Hell. O that Parents and Masters of Families would take up holy *Joshuah's* resolution, *Josh. 24.15*. *As for me and my house, we will serve the Lord.* But on the contrary, many seem, as it were to have banished God and the Practice of Piety out of their houses; as if Parents and Children, Masters and Servants, were resolved to serve the Devil, and to go to Hell, *John 8.44*. The neglect of Family duties is a dreadful and provoking sin, and that (as a Godly Minister said) which will untile the House

and causeth God to rain curses upon the Table. Read and tremble at the Prophets imprecation, *Jer. 10. 25. Pour out thy fury upon the heathen, that know thee not; and upon the families that call not on thy Name.* How many prayerless Husbands do give occasion to their Wives to say to them, as *Zipporah* to her Husband, *Exod. 4. 25. A bloody Husband art thou to me.* Your Wives, Children, Servants, will sadly bewail it, and cry out living or dying: Oh that ever we were married to such Husbands, born of such Parents, bound to such Masters, that had no regard to serve God or care of souls! If you are Christians indeed, let a constant course of reading the Word, Catechising and Prayer, be kept up in your houses; for when death hath separated you and your Relations, it will grieve you to the heart, that you did no more to further the good of their precious Souls, *Acts 10. 2, 30.*

2 By taking all occasions, where ever you are, or come, to further the conversion of perishing sinners. If you have tasted that the Lord is gracious, and are taken out of the Iron Furnace, as Fire-brands, out of the burning, where, where is your pity and bowels to souls in peril? Can you be contented to be happy, *Jude 22.*  
and



and to go to Heaven alone, and not endeavour by your prayers, counsels, and examples, to perswade and draw others into Heavens way? wicked men are active for the Devil, who like Snails, leave their slime behind them, wherever they come; and are emptying the poison of sin one into the other, and so furthering their damnation. What multitudes do you see weltring in their blood, and making post-hast to Hell, whose desperate and deplorable case should excite your compassion, and cause you to speak a word in season for their Salvation. Your dear Lord, whom you should imitate, *went about doing good, Acts 10. 38.* He improved his opportunity, ( *John 4.* ) to convert a notorious sinner; though weary and thirstily, was not careful of halting the meat, because he preferred the opportunity to bring her soul out of Satans snare, and to save her. When at your Tables, or buying, or selling, or travelling, opportunity may be taken to speak of God, and the things of God, and to leave some conviction upon the company. Thus *Philip* falling in with the Eunuch whilst he was riding on his way homewards from *Jerusalem*, closed with him, and was an instrument to save the soul of him he never

saw before, *Acts* 8. And by the Heavenly Discourse that dropped from the mouth of Mr. Carter, Pastor of *Brainford* in *Sussex*, a Gentlewoman was converted while she was waiting on him in his Chamber warming his Bed. A word spoken in season, through Gods blessing, may save a soul; and it is our duty to endeavour it. Mr. *Ignatius Jordan* of *Exeter*, was exceeding instrumental this way; who would go from house to house to put his Neighbours in mind of their souls concerns. Holy *David* was not afraid or ashamed to speak of God before Kings, and to tell what God had done for his soul: and, said he, *I will teach transgressors thy ways, and sinners shall be converted unto thee*, *Psal.* 51. 13. for, *he that converteth a sinner from the evil of his way shall save a soul from death*. *James* 5. 20. When at any time your neighbours are sick, and under the hand of God, take that opportunity to visit them, to put them in mind of Death and Judgment, and to make them sensible of the necessity of Faith and Repentance, without which there can be no hopes of Heaven. Our Proverb is to strike while the Iron is hot. Upon a bed of languishing, when Death looks men in the face, they seem serious and fit to receive the impression of faith-

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ful counsel for their souls. To which,  
joyn serious prayer; for, *the prayer of faith,*  
(saith the Apostle) *shall save the sick,* and  
it may save the soul.

3. By provoking and encouraging our  
fellow brethren in the way to Heaven.  
We must *exhort one another daily, while it*  
*is called to day,* Heb. 3. 13. *And provoke*  
*one another unto love, and to good works;*  
*and so much the more as we see the day ap-*  
*proaching,* Heb. 10. 24, 25. Wicked men,  
and the children of the Devil, have their  
*go with us;* and do stir up one another in  
the way to Hell; and shall not Saints  
edifie and *build up one another in their most*  
*holy Faith.* Rom. 14. 19, 15, 2. 1 Joh. 5.  
11. Eph. 4. 29. 1 Cor. 14. 26. Jude 20.  
*They that feared the Lord, spake often one to*  
*another,* Mal. 3. 16. Christians ought and  
should spend that time in serious and pro-  
fitable discourse, which others spend and  
waste in idle and vain discourse. Say with  
the man after Gods own heart, *Come all*  
*you that fear God, and I will tell you what*  
*he hath done for my Soul.* That which  
you have seen and heard, you must de-  
clare to one another, 1 Joh. 3. 3. Hereby  
be helping forwards toward Heaven, and  
comforting one another by the comfort  
wherewith our selves are comforted of  
God,

God, 2 Cor. 1. 4. *When thou art converted strengthen thy Brethren*, Luke 22. 32.

4. We must do good to others, by distributing to their outward wants and necessities, and hereby *lay up a treasure in Heaven, before our treasure in earth fail*, and we lose both, Mat. 19. 21. This is to honour the Lord with your substance, Prov. 3. 9. This is to make friends with the unrighteous Mammon, and to provide yourselves bags which wax not old, a treasure in the heavens that faileth not, Luke 12. 33. This duty must not be forgotten, (Heb. 13. 16.) because 'tis a sowing of Seed, 2 Cor. 9. 6. and it will spring, and bring forth a Crop or Harvest in this or the other World, Eccles. 11. 1, 6. God will not forget it, Heb. 6. 10. The Lord Jesus will certainly reward it, Mat. 25. 40. *A Well done*, from Christ hereafter, will compensate all the service of *well-doers here*, Mat. 25. 31.

5. *By labouring to keep up constant communion with God in all holy duties.* Christians, you may lose time in the very service of God, if you are not careful therein to converse with him. Take heed of a slight spirit in serious performances. God looks upon the heart, and most there. Some serious preparation is necessary, before

ert- re you approach the presence of the High  
 . and Holy God. *Joseph* shaved himself be-  
 di- re he would come into *Pharaohs* pre-  
 ne- nce. Let your heaven-born souls in  
 in very duty, with the Love-sick Spouse, go  
 nd out to meet your Lord ; and take up with  
 to- nothing else. 'Tis not the picture of the  
 ov. Husband , but the presence of the Hus-  
 n- band, that can satiate the truly loving  
 ur onging Spouse. It is a blessed sight to see  
 re souls working towards God, gasping  
 2. and panting after the Lord Jesus Christ,  
 b. *Psal.* 42. 1, 2. O labour for such a frame  
 d, of heart, and bewail a narrow and con-  
 g- tracted Spirit. Do not perform duties for  
 r duties sake, so as to make duties the end  
 - of duties ; but as the *medium*, by which  
 l thy Soul may draw nigh to God, and meet  
 w. with him. The countenance and presence  
 of God in a duty, is the very suburbs of  
 glory, yea, the very gate of Heaven, *Gen.*  
 28. 17. Let this be in thy thoughts, and  
 the very purpose of thy heart, and expect  
 it vehemently in every access to God. Let  
 thy soul *follow hard after God*, and say, *one*  
*thing have I desired of the Lord, that will I*  
*seek after, that I may dwell in the house of*  
*the Lord all the days of my life*, *Psal.* 27.  
 4. *Psal.* 84. 2. Duties are only the out-  
 ward Court, but the form, shell, and carcass  
 of

of Religion; as pipes without water, breasts without milk; as Sails without wind, or as a body without a soul, that hath no life. The increase of your Grace and Holiness depends upon your acquaintance and communion with the God of Grace. It was *Moses* his being on the Mount, that made his face to shine; and the Kings being at the Table, that caused the Churches *Spikenard* to send forth the smell thereof, *Cant.* 1. 12. The presence of the glorious God on a Sabbath, the presence of God in Prayer, or at a Sacrament, will be unto thy soul as marrow and fatness, and that which will make thy hands to drop with Myrrhe, and thy fingers with sweet smelling Myrrhe. Thus it was with the Spouse, when her Beloved put in his hand by the hole of the door. *Cant.* 5. 4, 5.

6. By improving every Providence, every Comfort, every Cross for Gods Glory and our own Spiritual advantage. God doth nothing in vain; for he hath a peculiar respect unto the good of his people in all his dispensations: he doth time, and measure and order every dark and afflicting providence for his Churches advantage, *Jer.* 24. 5. *Rom.* 8. 24. *Heb.* 12. 10, 11. Gods chastning and teaching commonly go to-

gethes

water together; therefore it is, we must *hear the*  
*with the Rod, and who hath appointed it. Mic. 6. 9.*  
 The Rod hath a *Voice*; Beasts may feel  
 the Rod, but the Believer hears the Rod.  
 God's Rod should make us like *Aarons*  
 Rod, bud, blossom, and to bring forth the  
 peaceable fruits of Righteousness, *Heb. 12.*  
 Now if you would be bettered by af-  
 fliction, endeavour to do three things.

1. To understand the meaning or mind  
 of God in them, for what sins committed,  
 or duties neglected they are sent: Afflictions  
 are Gods messengers, and we should  
 never be quiet till we know their errand,  
*Job 10. 2.*

2. See the hand of God in all those Af-  
 flictions. So did *David, Psal. 39. 10.*  
 And holy *Job, 1. 21. Hos. 6. 1.*

3. Labour to answer the end of God in  
 your straits and troubles, that you might  
 be made more humble, more holy, more  
 heavenly than before; that we may say,  
 and find, that it hath been good for us  
 to be afflicted. We have as much reason to  
 seek unto God for a blessing upon our *daily*  
*Rod, as upon our daily Bread.*

7. Time must be redeemed by casting up  
 your accounts every day, and so to make even  
 with God, and not get further into his debt.  
 This will be the way to get acquaintance,

to procure a pardon, before you are called and forced to an account. Secret duties, if well done, are the sweetest duties; and yet sadly neglected by Saints themselves. You should retire every night, and spend a little time in self-examination; and when you sit alone, commune with your hearts, and call over the passages and actions of the day past. We read, *Gen. 24. 93.* that *Isaac* went out in the evening tide, to meditate; a precious duty, but rarely practised. Christians should spend void spaces of Time in ejaculatory prayer, and holy Meditation. And O how hard it is to ascend this Mount of Heavenly Meditation! 'Tis very easie and delightful to think of the world, the pleasures of Sin, Friends, Riches, worldly business; but to meditate on God, Heaven, Eternity, the insufficiency and vanity of the creature, the bitterness of sin, the certainty of death and judgment, (the very inwards of Religion) is very difficult. Before you lie down upon your Beds at night, call yourselves to an account by such questions as these:

1. I have lived many years in the world; what have I been doing all my days? have I answered the end of my Being?

2. Have



2. Have I had a holy awe of God in the midst of my worldly business this day? What thoughts of death and Judgment have I had? Where hath my heart been?

3. How have I performed duties this day? What have been the sins of this day, the mercies of this day, that I may beg the pardon of the one, and bless God for the other?

4. What assistance and communion with God have I had this day in the duties of his Worship? Have not God and my soul been strangers this day, and many days together?

5. What have I done or spoken for God and his Glory this day, in my Family, or elsewhere? have I demeaned my self like a child of God this day? This is to make Religion our business, or to walk in the fear of the Lord all the day.

6. *Improve your time by endeavouring to order every days work with reference to your last day.* The end of every duty, and the great reason of redeeming time lies here, namely, that we may be fit to die, and stand before God. Therefore must we glorifie the infinite holy God, and make him our friend. Hence it is that we must secure our souls and speedily get into Jesus Christ and grow in Grace, do good to others,

others, call our selves to an account, and clear our title unto heaven, that all work may be done up while it is day, and none left to do, let death call when it will.

The Reasons why our precious Time must be redeemed, are,

1. Because the days are evil.
2. Because it is a considerable part of our Christian wisdom.

Reason 1. *Because the days are evil.* This is the Apostles Argument to inform the duty. Precious Time, and evil days run parallel; therefore no part of a lifetime must be lost. I shall instance in a few particulars, to make it appear.

1. *The Tares of false Doctrine, or Diabolical, Blasphemous, Damnable Opinions, abound.* How do the Devil's Agents endeavour to raze and undermine the very foundations and the principles of the Christian Faith? Those old and damnable Heresies that have been condemned, and expung'd out of the Church of God, are greedily embraced and swallowed down by more than a few, 2 Tim. 3. 1. and 4. 2 Pet. 1. 12. *Ye therefore, Beloved, seeing you know these before, beware lest ye also be led away with the error of the wicked, from your steadfastness,* 2 Pet. 3. 17. 2 Tim. 1.

2. *Me*

2. *Mens flagitious lives, and most prodigious sins, make the days still evil.* What execrable abominations are there committed, upon the stage of this evil world! Iniquity abounds, wickedness is in credit, and Religion under disgrace. Many hate the power of Godliness, but are not ashamed to wear the Devils Livery. May we not complain with the Prophet, and say as, *Hos. 4. 12. There is no truth, nor mercy, nor knowledge of God in the Land. By swearing, and lying, and killing, and stealing, and committing Adultery, they break out, and blood toucheth blood; therefore shall the Land mourn.* And as *Isa. 12. 15. For our transgressions are multiplied before thee, and our sins testify against us; and truth faileth, and he that departeth from iniquity, maketh himself a prey.* And *Amos 5. 10, 12, 15. They hate him that rebuketh in the gate, it is an evil time.*

3. Many are back-sliden and Apostatise. How are the mighty fallen! the Falling-sickness hath been an epidemical Disease, *Mat. 24. 12. Because iniquity shall abound, and the love of many shall wax cold,* *Jer. 2. 2. 2 Tim. 1. 15. Rev. 2. 4.*

4. Doth not God frown, and threaten to remove the Candlestick, and leave us in darkness? *Rev. 2. 5. Amos 8. 9, 11.*

5. How

How is the Family of God, and Friends of Christ, divided and sub-divided one from another? *Moab* and *Ammon*, *Herod* and *Pilate*, can unite against Christ and his Interest, when Christs little flock are at a distance one unto the other, 1 Cor. 13. 4. And when it thus comes to pass, things are evil, and our time had need to be redeemed.

Reason 2. *Redeeming the time, will render us truly wise. See that you walk circumspectly, not as fools, but as wise, redeeming the time,* Eph. 5. 15. Eccles. 6. 4. The wise mans heart (saith *Solomon*) discerneth both Time and Judgment. To work while it is day, and to do a great deal of work in a little time, commendeth the wisdom of the Agent. Whatever Learning, Parts, Endowments men have, they are not wise, unless they redeem the time. The men of *Issachar* were of great account with *David*, because they had understanding of Times, to know what *Israel* ought to do, 1 Chron. 12. 32. The wise God in whose hands is our time, taxes the Jews for fools, *not observing the time*, Jer. 8. 7. 8. and so doth our Lord Jesus the Pharisees, *Mat. 16. 2, 3*. Therefore redeeming of time is called a *walking in wisdom*, as the Apostle expresth it, *Col. 4. 5*.

*The APPLICATION.*

*Herse* 1. **F**irst, if time must be redeemed, we must infer, that sure then *there is an Eternity*. Let all the wasters of time count upon it. It is as certain as any thing in this World, that there is another World. You may venture your Lives, your Souls, and All, upon the truth of it. Why should the blessed Apostle *Paul* press believers so strictly to redeem time, but in order to their everlasting welfare? Assure Thy self of it, and believe it as firmly as if both eternities did now present themselves to thy bodily eyes, and thou ~~didst~~ see the Devils and Reprobates in their Chains of darkness, and hear them cry and roar in those eternal flames : and also see *Abraham, Isaac, and Jacob*, and all the Saints departed, upon the Throne, singing the Song of *Moses*, and the Lamb. This is that which is either believed or feared by the best and worst of men, O that it might have a deep and lasting impression upon all your hearts !

2. *The opportunity of time is a very precious priviledge*. To have a gale of opportunity to convey us to glory, or the white rag upon the wall, inviting us unto our work,

work, to sue out our pardon before  
too late. Time is a

\* *Punctum est,  
quod vivimus  
& puncto minus*

invaluable Treasure, and  
yet a transient Treasure

\* Time (Gods Post) runs  
apace; yea, flies as it were

upon Eagles wings, and will be gone

Time is compared to Golden Sands run-  
ning between two eternities, and 'tis an

finite mercy they are still running, that  
have a day to work out your Salvation,

agree with the adversary while he is in

way, viz. to make up the breach between

God and your soul, Rev. 2. 21. The con-  
tinuance of time is very uncertain.

*Time is short*, 1 Cor. 7. 29. The whole  
but a span, a very little space. 'Tis but

few dayes more, and then thy last day;

few hours more, and then thy departing

hour; a few breathings more, and then

thy last breath.

3. *Time, as precious as it is, and which*  
*should be redeem'd at any rate, is often let slip*

What shall we do to pass away the time

is common in some men

*Non exiguum tem-  
poris habemus, sed  
multum perdimus.*

Sen.

mouths; it is a common  
duty that lies upon these

hands; they know not

what to do with it. How

profuse and prodigal are most of this great

treasure

measure who make no improvement of  
 a n How often hath opportunity come to  
 , and waited on us, but very few are  
 asured to lay hold upon it? To how many  
 time-wasters may that killing Text, *Luk.*  
*41, 42*, be applied? *And when he*  
*gone near, he beheld the City, and wept;*  
*s could not speak it without tears, saying*  
*and thou hadst known (even thou at least) in*  
*thy day, the things which belong unto*  
*peace, but now they are hid from thine*  
*eyes.*

4. *Spiritual sloth, whereby we lose so much*  
*of our precious time it is a sore evil, and very*  
*Dangerous. Slothfulness (Solomon saith) cast-*  
*eth into a deep sleep, Prov. 9. 15.* The sloth-  
 ful man is like the door on the hinges,  
*Prov. 26. 14.* The slothful is Brother to  
 the great waster, *Prov. 18. 9.* Therefore be  
 not slothful, *Rom. 12. 11. Heb. 6. 12.* We read  
 that *Joshua* said to the Sun, *Stand still.* but  
 God never said to the Soul, *stand still*: Re-  
 sistance requires action, labor,  
 diligence, for it doth not  
 consist in airy, empty no-  
 tions, and speculations of  
 the head; but in the ex-  
 ercise of the mind and heart. Habits must  
 be exerted, Grace improved; Heaven  
 (that is all up hill) must be strived for, and  
 gotten

*Exigua pars est  
 vite, quam nos  
 vivimus.*

gotten, as it were, by force and victo-  
 'Tis a shameful and deformed sight,  
 see a man professing Godliness in a l-  
 thargy, and not prosecuting his duty. O-  
 off thy lazy and dull spirit and temper,  
 thou be found that wicked, slothful, and  
 unprofitable servant, who must be cast  
 to utter darkness, *Mat. 25. 26, 30.* Let  
 me say to them as the *Danites* to the  
 brethren, having spied out a good Land  
*Judges 18. 9. Are ye still? Arise and*  
*not slothful to go and to possess the Land.* The  
 Heavenly Countrey is before you; arise  
 and work, and lose it not for want of  
 labour. Let not spiritual sloth, by eating of  
 your time, hinder your work, and rob you  
 of your wages, *Rev. 3. 11.*

5. *If the best of Saints should redeem the*  
*time, what have sinners need to do?* Ye  
 that have been slumbring and sleeping  
 your time, and not gone one step in the  
 way to Heaven, but many in the way  
 Hell, had need up and be doing, or else ye  
 will be eternally undone. *Whilst it is cal-*  
*to day, if you will hear his voice, harden*  
*your hearts.* Do not spend so freely of the  
 swift and precious stream of Time, every  
 drop of which, hath an influence upon  
 Eternity. *Knowing the time, that now it is*  
*high time to awake out of sleep. The night*



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er spent, the day is at hand; cast off therefore the works of darkness, and put on the armor of Light. Let us walk honestly, as in the day; not in Rioting and Drunkenness, not in Chambering and Wantonness, not in strife and Envy; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof, Rom, 13. 2, 13, 14.

6. If Time, and every part and moment of it, must be improved; this serves to convince those that reproach serious diligence in Duty as a needless thing. If the business of our immortal souls did not require great care and diligence, why doth Paul here enjoin us to walk circumspectly, not as fools, but as wise! Christians, 'tis your wisdom, to know your work, and the time to do it. There is no trifling about Eternity; now is the day for the things of your peace, let it not be hid from your eyes. It will be very sad when you are passing into the other World, to see that you have all your lifetime been sowing the Wind.

Use 2. Examination. Try whether you are redeemers of the Time, or not.

Reflect upon what I have said, and thy Conscience will tell thee, thou hast spent most of thy time in sin and vanity. How

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fruit-

fruitful are thy duties? Are thy hours for God? Do Time and Duty go hand in hand? Mayest thou not cry out, many a time, *Diem perdidit*! daily I lose a day. Examine your selves, don't silence or stop the mouth of conscience; if so, it will cry aloud another day.

Let me ask you these few questions,

1. Have you seriously bewailed the loss of time, and begged the pardon of it?

2. Have your souls sincerely clos'd with Jesus Christ, and freely and fully given up and resigned your selves to him to be his for ever.

3. Do the great concerns of Gods Glory, and your Salvation, bear down all before them? Canst thou say, though I follow my Calling, and take care for my Family, yet I am most solicitous about my everlasting condition? Whether they be pleasures or profits, I can say, Pleasures of sin be gone, World stand by. There is a God to serve and honour; I have a soul that must be sanctified and saved: I have a short time to redeem, I have a debt to pay, an account to give, a sentence to receive, and an eternity to live. This is not to be slighted; I must and will save my soul; He is most intolerable and eternal.

4. Will you now promise and stand to it?

for, that for the future you will trade more  
in for Eternity, and get better evidences for  
y Heaven? go about the work of Faith and  
ay Repentance speedily; lest death should  
op all, and you not ready.

Use 3. Of Lamentation. *That professors*  
*should be so far from redeeming of time, or of*  
*doubting their diligence, that they neglect*  
*their duty.* I may cry out with the Pro-  
phet, Call for the mourning women; for  
up who is not guilty in this kind? *Amos 5.*  
his 6. Sirs, for this should our Souls mourn  
in secret places; the serious consideration  
of which, is enough to fetch blood from  
our hearts, and floods of tears from our  
eyes. How little care is taken in spend-  
ing that well, which when it is gone, we  
have no hope it can be restored to us a-  
gain. Do not you complain of the want  
of time, seeing you waste time. There  
is are many poor frivolous excuses: The  
servant will say, that he hath a hard,  
rueful Master, the Wife complains of her  
wicked Husband; the Child of his un-  
godly Father; another, of the Poverty of  
his Family; he can spare no time. Who-  
ever pretends the want of time, let me tell  
thee, thou hast a carnal, dead, sinful, sloth-  
ful heart, the cause of all. Hast thou not

time for every other thing, namely, a time for eating, drinking, sleeping, potting, pinging, playing, and none for Heaven? Can you rise early, go to bed late, and eat the bread of carefulness, to get the meat to perisheth; and find no time for God and your Souls? Will this excuse thee another day, thou careless, ignorant, deluded Soul? Your Corn, Cattle, your Sheep, your Swine, your Hawks, your Horses, and Dogs, are cared for; but for the better part there is no care at all. Wilt thou tell the great and terrible Judge, at the last day, I would have been saved but I had not time? there are many that eat their bread by the sweat of their brows, that take time for their souls; who will be brought in as witnesses against you at the last day. Will you squander away your time, and the day of evil, and opportunity for your souls hardly come at? O consider, it is high time to wake out of sleep.

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*Exhortation to redeem Time.*

*Use 4.* You have heard what it is to redeem Time, and how Time must be redeemed. Now let all resolve, without delay

put this so necessary a duty in practice. Let  
 young ones resolve upon it, and the mid-  
 dle-aged with the hoary heads. Tender  
 into thy God the cream and flower of thy  
 Age and Time, and think it not too soon.  
 In things of far less moment, you are for  
 hast and speed. If you were starving for  
 want of Bread, you would think every  
 hour long, till you had a supply. If your  
 bodies were tortured and tormented with  
 pain and sickness, would you think that  
 ease and health might come too soon? If  
 a man were in the Sea near sinking, can a  
 Boat come too soon? or can a condemned  
 Malefactor have his pardon too soon? hast  
 thou lived without God, and Satans slave,  
 and in danger of dropping into Hell, fif-  
 teen or twenty years; and canst thou get  
 into Christ to secure thy immortal soul  
 too soon? Hast thou not been the Devils  
 too long already? suppose thou hadst died  
 in thy Christless state, where had thy soul  
 been? Is it not better to be the Lord's  
 Servant, than Satans slave? Ask the god-  
 ly man that hath made trial, and he will  
 tell thee. The sooner thou art in a state  
 of Grace, the fitter thou wilt be for Glo-  
 ry. Make speed in thy work, do thy spi-  
 ritual business, thy wages is sure, and thou  
 shalt be blessed. Consider, there was never

any one repented ( living or dying ) that they were the Lords, and converted themselves many times.

And for you that have past the time of youth, in the satisfying youthful lusts, and liv'd, it may be thirty, forty, or fifty years in a course of sin and vanity, is it not more than time for you to bethink your selves? In so many years you have made sad work who can tell how often you have offended, that have been prophane Swearers, Drunkards, Lyar, Sabbath-breakers, &c. long? If you were certain of having so many years come, yet the Devil, the World, and your Hellish Lusts, have had half your time. O let the time past suffice to know, your times are in God's hands. *Psal. 31. 15.* So that you are not certain of a day to come: therefore begin and make speed in your work.

And for the gray-headed, against whom Death hath raised his batteries, you can have but a few sands in your glass, your departing hour cannot be far, your candle is within the socket, and it may be is come to a stinking snuff. Do you not see the Keepers of the old rotten house begin to tremble, and the strong men bow themselves? Expect the next blast the house to fall. If you that are leaning on your  
slaves



staves, and looking through your spectacles, being ready to enter upon Eternity, don't mind your work immediately, Woe, woe be unto you for ever. If God should work a spiritual miracle, in converting and pardoning an old gray-headed sinner, that hath been idle till the eleventh hour, *Mat.* 20. 6. would it not be matter of amazement, and wonder to Men and Angels? for the Devil to be cast out of possession after he hath been an inhabitant three-score years and more, for such an one to be born again, would be strange indeed. I have heard of an old man, who being really converted, not long before his death, caused this to be written on his Tomb; *Here lieth a very aged man of THREE YEARS OLD.* He reckoned all his time and life before as lost, and worth nothing.

Now that you that have put off God, and hazarded your souls so long already, might lose no more time, consider these Motives.

1. *The present time is Gods time, and must be yours.*
2. *God, the Righteous Judge will reckon with you for your time.*
3. *You have solemnly promised to redeem it.*

4. Men take and improve opportunity for other things.
5. Satan, your deadly enemy, is always busie, and will loose no time.
6. Saving grace is an active and springing principle.
7. Time once had, and lost, cannot be recalled.
8. Cons. How they prize Time that have lost it.
9. God hath joyned Time and Duty together.
10. On this moment of time Eternity depends.

*Motive 1.* Consider, *The present time is Gods, and it must be yours.* Do not you hear the Holy Ghost say, *It is now high time to seek the Lord,* and calling to you, *come away, make speed?* Hos. 10.12. Delays and Laziness are the two great Gulphs, in which multitudes of Souls are drowned, and perish. How many are now in Hell, that purposed and promised to turn to God (as you do) hereafter? O fear and tremble, lest it should be your case. To enforce this, take these few hints.

1. The present time hath most Precepts; and Gods commands, like Warrants in the Kings Name, must be obeyed on

on sight thereof. We say, *Must is for the King*: If thou art young, read Eccles. 12. 1. *Remember now thy Creator in the days of thy youth. To day if you will hear his voice harden not your hearts*, Psal. 95. 7. *First seek the Kingdom of God*, Mat. 6. 33. *You must not stay long*, Hos. 13. 13. Bless God, and wonder the golden thread of precious time is spinned out so long.

2. It hath most promises, and they are great and precious, *I will receive you*; saith the Lord. *They that seek me early shall find me*. The present time is an accepted time; in which God may be found, Psal. 32. 6. Now God calls, Heb. 3. 7. and you may come and welcome, John 6. 37. And it will be matter of unspeakable comfort to a man dying, and looking into Eternity, to know he hath done the work for which he had his Life and Time.

3. You have the best examples. And 'tis your duty to imitate and follow them who are gone to Heaven before. Your dear Lord would lose no time; *I must do the work of him that sent me, while it is day*. When faithful Abraham was to offer his Son Isaac, he made haste, Gen. 22. 3. he rose up early in the morning. Mary Magdalen came early in the morning to inquire after, and to see the Lord Jesus whom her soul loved, Mark 16. 2.

Motive 2. *God the righteous Judge will reckon with you for your time.* Not only for your health, wealth, strength, parts, graces, memories, but for every minute of your time, If at the day of Judgment we must give an account for every idle word, much more for so great a Talent, so rich a Treasure as Time. A Heathen could say, that every wise man must *otii quam negotii rationem reddere*, give an account of his business, and of his idleness. You may, like fools, waste your time, neglect your duty, and stand out against the Call of God; but it will cost you dear; *Eccles. 11. 9. Rejoyce, O young man in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee unto judgment.* The great Land-Lord of your Time is at great expence to continue it. Those luminaries of Heaven, over your heads; and Principally, the Prince of all the Lights of Heaven, the Sun, that glorious and mighty Gyant, the Prince and Crown of all Corporal Creatures, do tire, and waste (as it were) their *Cœlestial vigour*, to beget and give time, Time is so rich a Jewel, that God would have

have no man value it to another. If one man had hurt another, he was to pay both for his cure, and loss of time, *Exod. 21. 18, 19.* So must you, at the great Day of account, for all your Time, for every Sermon you have heard, for every Sabbath and Sacrament you have had all your days.

Motive 3. *You have all promised to redeem your Time.* The Vows of *Jehovah* are upon you. Say with *David*, *I will pay my Vows.* If the godly man will perform his promise to his hurt, *Psal. 15. 4.* much more should you for your profit. Take the counsel of the wise man, *Eccles. 5. 4, 5.* *When thou vowest a vow unto God, defer not to pay it: Pay that which thou hast vowed: better it is that thou shouldst not vow, than to vow and not pay.* How often you have engag'd your selves to leave your known sins, and to live soberly, and righteously, and godly in this present world, let Conscience witness. If you that have resolved to read, pray, sanctifie the Sabbath &c. should still waste and trifle away the time, it will not only be a breach of promise, but a sin against Light, for which thy heart will reproach thee; and if thine heart condemn thee, *God is greater than thine heart, and knoweth all things; 1 Job, 3. 20.*

Remem-

Remember the promises thou didst make at such a Sacrament, or when struck at the heart by such and such a Sermon; or when death was in thy Family, or thy self near unto it; and defer not to perform thy Covenant: God, who is a God of Truth, will not be mocked; and that you shall know ere it be long, *Jephtha* would perform his Vow to God; *I have* said he, *opened my mouth to the Lord, I cannot go back*, Judges 11. 34, 35. Herod for his Oath sake, murdered *John the Baptist*, Mat. 14. 9, 10. How many times hast thou ingaged to dedicate and devote thy self to God and his service? Therefore say, *Lord, for my promise sake I will Sacrifice my self, and become thine, redeeming my time, for thy glory, and mine own salvation.*

Motive 4. Conf. *Men take and improve opportunities for other things.* The fittest and best time is taken for buying, selling, plowing, sowing, and gathering into Barns; and especially in evil and hard times. Men will rise early, run, ride and labour in the very fire, as the Prophet speaketh. *Redeeming the time*, 'tis a Metaphor taken from Merchants, that will be early in the Market, lest the opportunity of buying the best Commodities should

should be lost. The Proverb is, *That time and tide stays for no man; and that we must make hay while the Sun shineth.* There is none but a sluggard will sleep in Harvest; the diligent Husbandman will not lose a day then. Christians, in this great affair of your precious, immortal, and never-dying souls, do as men about other things. Millers and Mariners observe and improve every gale of wind; yea, the Stork in the Heaven, the Turtle, the Crane, and the Swallow, know and observe the time of their coming, *Jer. 8. 7.* They that say, to day or to morrow, we will go into such a City, and buy, and sell, and get gain, *Jam. 4. 12.* will, as we say, turn every stone, and lose no time to buy a good bargain, to make a rich purchase: And shall not we redeem our time, and make the best of our spiritual Markets, to make provision for our souls, that are more worth than all the world?

Motive 5. *Satan that enemy and grand Soul-deluder, is always busie.* He is an active Devil, and he loveth to find us idle. Christians, this old Serpent is never more at work, than when we are idle: for idleness layeth a man open to all his hellish snares and temptations; and then if temptations come, you are out of Gods way; and

and if Satan find you on his ground, he will be too hard for you. The Apostle tells us he goeth about, and still offers temptations for the wasting of our Time. This roaring Lion hath a large Circuit; for ever since he was cast out of Heaven, he hath been going to and fro in the earth, and walking up and down in it, *Job* 1. 7. His grand design is to devour, *1 Pet.* 5. 8. This black Prince loves to prey upon precious souls; the soul being that sweet morsel he is still gaping at. This Adversary hath his several walks, he is in the Shop, in the Market, in the Street, in the Chamber, in the Closet, and every where, where sin is; and he is also in the Congregation among the Assemblies of the Saints, when they are about spiritual service. When *Joshua*, the High-Priest, stood before the Lord, Satan was standing at his right hand to resist him, *Zech.* 3. 1. This deadly enemy was with Christ and his Disciples at the Pascheover, for there he entred into *Judas*, *Job.* 13. 26, 27. Therefore, Christians, we have need to work and watch too.

The Devil that hates you and all mankind, doth bestir himself; he goeth forth into the broad way of Prophaneness, and there he tenders, and tempts men with sensual objects; and he entreth into the  
by-



by-path of error, appearing as an Angel of Light, and enticeth wanton Wits to suck down the poison of his damnable Doctrine. And when once he hath injected his poison into the head, how much time is spent in writing and disputing to defend his delusions? We read, that it was while men slept, this enemy ( Satan ) came and sowed Tares among the Wheat, *Mat. 13. 25, 39.* He is a working busie Devil, never at leisure, but is always spreading his baits, and casting his Snares and Nets to catch Souls. Therefore be ye sober, be vigilant, and watch unto prayer, and imploy this Talent of precious Time well. Idleness is Satans shop, and the Mother of Mischiefe. *David* was at leisure, and on the roof of his house, when Satan prevailed by that sad temptation, *2 Sam. 11. 3.* Therefore set God always before you, keep in his way, and be doing your duty, that you may be kept from his fiery darts. The flying Bird is seldom shot; the cautious, diligent, active soul is most secure.

Motive 6. *Time once gone cannot be recalled.* Time past, is gone for ever; Time present ( if we may so call it ) is going; future Time is most uncertain, neither Men or Angels can hinder, or stop it; turn, or bring it back again. If  
 oppor-

opportunities be not now taken, they may never be had. Be good Husbands of your time, and work now, or you may never work. Times Redemption may be your salvation; therefore follow and improve the light, before darkness overtake you. You all know, that yesterday, or the last hour, will never come again. If thou hadst as much Treasure in thy custody or power as the whole world is worth, it cannot purchase one minute of time past. You that are old, may as easily call back your youth, or become young again, as recover any part of this precious Time, *Luke. 19. 42.*

Motive 7. *The nature of saving grace, is working and springing up; which turneth all the Powers and Faculties of the Soul Heavenward.* Such is the activity and vigour of this gracious Nature, that it will bring a man to a *What wilt thou have me do?* *Acts 9. 6. Eph. 2. 10.* 'Tis not a lazy and languid thing, but full of life and power. The State of sin in Scripture is described by death and darkness, which are a cessation and privation of Life, and Light, and Motion; and the State of grace is described by Life, *Eph. 2.* which is powerful, and most vivacious like the sword of the Lord and *Gideon*, doing great

great things. It is no wonder to see the men of the world, that are born after the flesh, to be dull, sluggish, unactive. But you that have a divine nature, and a Spirit of life and power in your hearts, should be diligent and laborious, 2 *Tim.* 1. 6. *Rom.* 8.2. This living principle of Grace, made the Holy Apostles who excited others to redeem their time, so to employ his Talent; the Grace of God in him, made him labour more than they all. 1 *Cor.* 15. 10. The streams of grace that flow into the Soul, are called *Rivers of Living Waters*, *Joh.* 7.38. and a *Well of water springing up unto eternal life*, *Joh.* 4. 14. So that Christians have greater advantage of doing good, and of living to Gods Glory. Therefore stir up the grace of God that is in you; cast off slothfulness, and put on diligence; and laying aside every weight, rejoyce (as the Sun) to run the race that is set before you.

Motive 8. Consider, *How highly they prize Time; that have lost it, and are come to the end of it; and who, with the loss of Time, have lost themselves.* We have many dreadful Examples, that stand as so many Sea marks, to warn us to take heed.

The poor *Jews* were utterly undone by it. The Lord only knows how many  
of

of them are now in flames, that suffer the vengeance of eternal fire, for not improving the day of grace, *Luke 19. 42. Mat. 23. 37.* The foolish Virgins having lost the opportunity of buying oyl, came too late to the door. And *Esaú* staid too long to get the blessing; Most do things when it is too late. Men go to bed late, rise late, go to Market late, come to Church late, and make peace with God when it is too late. The old *Israelites* marched towards *Canaan* when it was too late, and lost that good Land. O how dreadful will mercy slighted, and time lost be to the awakened soul, when it comes to die, seeing it self in a Christless state! It was a speech once of a woman in terror of Conscience, when divers Ministers and others came to her in a way of comforting her, she looked with a gaspily countenance upon them, and gives them this answer, *Call back Time again; if you can call back Time again, there may be hope for me: But Time is gone.* Another great Lady upon her death-bed cried out, *All to late, all to late, a world of Wealth for an inch of Time.* Another Gentlewoman, (of whom I have heard) who was wont to employ this precious talent of Time, in playing at Cards, and such like Games, coming from her sport late

in the night, finding her waiting maid (that was religious) reading in a good Book; and casting her eyes in the Book over the Maids shoulder, speaks these words, or to this effect, *Thou poor melancholy soul! what always reading, and spending thy time thus! wilt thou take no comfort in thy life?* The Gentlewoman retiring to her Chamber, went to bed. The Maid lodging in the same room, perceiv'd her Mistress under great disquiet and perturbation of Spirit, sighing, and groaning bitterly. The Servant hearing of it, several times call'd to her, to know the reason she could not sleep: the maid urging of her, at last she cried out, and said, *I read this word ETERNITY in thy Book, which hath so pierced my heart, that I believe I shall never sleep more, till I have a better assurance of mine eternity.* Another wanton Lady, that had wasted her time in sensuality, who died not many weeks past, told her vitious Mother, standing by her bed-side, *That it was too late to speak of God to her; for you have undone me, and I am going to Hell before, and you will certainly come after.* It is common with many dying, and going into the other world, sadly to bewail the loss of time. When they fear Mercy is going, Patience expiring, and

and the time respited for Repentance over, then they prize opportunities at another rate. And Oh what would the damned in Hell give to be admitted into the World, if they might but enjoy one day, or hour, to deliver themselves from that dreadful place of Torment! *Luke 16.27, 28.*

Motive 9. Consider, *God hath joyned Time and Duty together*: and that in two respects;

1. In respect of Assistance.

2. In respect of Acceptance.

1. God hath joyned Time and Duty together, in respect of Assistance: and what Infinite Majesty hath joyned, must not by any means be separated, Work and Time, Opportunity and Duty must go together; *Adam* had his work in *Paradise*, before the Fall. And the second *Adam* was always in action, to the end of his daies. His meat and drink was to do the Will of his Father. *Nullus mihi per otium dies exit*, I have no day for Idleness, was the language of an Heathen. Christians do your work in season, and you shall have assistance. Gods opportunity is as wind to the sayls, or as oyl to the wheels, which will make you glide through difficult duties with much facility. If we work in  
God

Gods time, God will work with us, and we shall be workers together with him. Gospel-time is in order to Gospel-work; spiritual opportunities are appointed and continued for spiritual duties. The work of Faith, Repentance, Mortification of sin, the plucking out right eyes, the chopping off right arms, fighting and wrestling with the powers and Prince of darkness, are exceeding difficult: but God whose arm is potent, will give power: and how easily will great work or service be done, when there is great assistance in the doing of it? A burden that is too heavy for one to lift, by the help of another will come up easily. This *Paul* witnesseth, *Phil. 4. 13. I can do all things through Christ which strengthneth me.* The feeble *Jews*, by the help of *Jehovah* raised up the walls of *Jerusalem*, from its very rubbish, and that in spite of all opposition, *Neb. 4. 2, 3. and 6. 15.* they plying the work, the Lord was with them by his great power and strong hand: they made their prayer unto God, when strength was almost decayed, and laboured in the work from the rising of the morning, till the stars appeared, and so the wall was finished. Let time be redeemed, and then a great deal of work may be done in a little time: Gods  
 oppor-

opportunity will make believing and repenting easie, *Luke 19. 6. Acts 2. 37, 41. Acts 16. 14, 34.* O therefore while it is day, work out your salvation; for it is God which worketh in you both to will and to do, of his good pleasure, *Phil. 2. 12, 13.*

2. God hath joyned Time and Duty, in respect of Acceptance. Every Time is not an accepted Time, *2 Cor. 6. 2.* The Israelites that refused to march up to *Canaan* at Gods command, lost their opportunity, and afterward he would neither assist them, nor accept them. If thou stayest till Gods time be past and gone, art thou sure God will accept thee hereafter? There is a time when God will not be found, will not be spoken withal, *Isa. 55. 6.* *Esau* sought the blessing with tears, and it was denied him *Heb. 12. 17.* *Prov. 1. 29.* Do not say, what need so much speed? What need so much improving of Time, so much reading, hearing, praying, preaching? But resolve upon thy duty now or never.

Motive 10. Lastly, consider, That on the present moment of time eternity depends. This deep and heart-affecting Meditation should even swallow us up, and cause us to hasten unto our work. Let go times opportunity, and you will certainly be ruined



ruined to all eternity. The Painter being asked why he was so exact in drawing his lines; answered, *I paint for Eternity*. Consider, that thou must believe and repent for eternity, hear and pray for Eternity; fear, love, obey for Eternity. A work of *infinite moment*, depends on a *moment of time*. This day thou mayest throw thy staff cast for eternity. This swift Post will not stop, no, not for a moment. Secure Soul! Dost thou see Eternity before thee, even at thy door, and that there is but a step between thee and an endless state; and wilt thou not be more industrious for thy soul and heaven? if a man were to run or wrestle for his life, or for a Crown, or Kingdom; how would he strain, and strive, & that with all his might. If a man were to go over Sea for his life and had but one gale of wind in his lifetime, would he come to the water side, and lose it? If a Malefactor had but a day appointed him to sue out his pardon, would he not improve it? This is all our case: God hath given us but a day to work; when the day is ended, it will be night for ever, *Luke 19. 12, 42. John 9. 4.* Now, it may be, Christ is at the door, offering thee help; open to him, lest he withdraw, and come no more. It is probable the  
Spirit

Spirit of Life and Power, striveth to turn to God, O refuse not to comply with it, lest the Spirit serve thee, as *Samuel* did *Saul*, that came no more to him, 1 Sam. 15. 35. I shall conclude the Motives with the words of the *Psalmist*, *To day if you will hear his voice, barden not your hearts, lest God swear in his wrath, that you shall not enter into his Rest*, Psal. 91. 7. — 11.

Now if thou art resolved to put this duty into practice; through the help of Heaven, speedily and diligently observe these directions.

### Directions for the redeeming of Time.

1. Take heed and beware of those things which rob you of your time.
2. Labour to convince your selves of the worth of time, and value it accordingly.
3. Set apart a considerable portion of time for the most secret duties.
4. Cast up and compute your time.
5. Maintain a holy fear upon thy heart of coming to the end of Time before thy work be done.

Direct. 1. First, Take heed of those things which rob you of your Time. Now the Thieves that will rob you of this exceeding

ing rich Jewel, are these six; against which, watch as for thy life.

1. *Vain Thoughts.*
2. *Worldly Cares.*
3. *Unnecessary Visits.*
4. *Unprofitable Discourse.*
5. *Excessive indulging the outward man.*
6. *Unlawful or immoderate Recreations.*

1. *Vain Thoughts.* These are secret and subtil Thieves, that insensibly rob us of our time every day, and in every duty; Vain, impertinent, and wicked thoughts, like *Pharaoh's Frogs*, creep and crowd in upon us, and thrust out good thoughts; so that we cannot keep our mind steddly and composed. *Solomon saith, Prov. 17. 24. The eyes of a fool are in the ends of the earth;* so are our thoughts, gadding, wandring up and down, here and there, and every where. These evil thoughts spring and rise from within us, as naturally as sparks from the fire, *Gen. 6. 5. Mat. 15. 19. Out of the heart proceed evil thoughts.* And they follow us continually in every place, and in every service, as the Birds on *Abraham's Sacrifices*, which *Abraham* did drive away. They must not lodge, *Jer. 4. 14. Though we cannot hinder the*

Fowls from flying in the Air, or over our heads; we may hinder them from pitching on our heads. Holy *David* had vain thoughts, but he hated them, *Psal.* 119. 113. There is not a minute, but many thoughts pass from us, as in a minute sands do in an hour-glass, *Psal.* 94. 19. Christians, consider how much of that time is lost, which you spend in holy duties, by vain thoughts; when we should draw nigh to God, our hearts, by our thoughts steal away. And there are but a few awakened tender spirits, truly sensible of this intrinsecal secret evil; though much of a Christians duty, and the very inwards of Religion, lies in observing the thoughts, and in watching the heart. Therefore above all keeping, keep thy Heart; *Prov.* 4. 23. and take heed to thy Spirit, *Mal.* 2. 15, 16.

2. *Worldly Cares* are great wasters of our precious time. The most do mind earthly things, *Phil.* 3. 19. Mens heads, hearts and thoughts, are so intent about the things that perish, that they do hardly entertain a serious thought of God and Eternity all the day. God is not in all their thoughts. They that are of the flesh, do mind the things of the flesh, *Rom.* 8. 4. and not only the children of this World, but

but Professors themselves, are so eager and vehement in the pursuit of this poor earth, that almost all their time and strength is spent about it. And while men are so careful and solicitous about many things, and in a very crowd and hurry of business, it is impossible for them to redeem time for God and their Souls. As soon as their eyes are open, and the things of the World stand as so many Suitors, to invite and draw them. Some have their hearts so overcharged and surfeited with the cares and fears of this evil World, that their abundance will not suffer them to sleep, *Luke 21. 4. Eccles. 5. 12.* Now when it is thus, Opportunities are lost, Souls are neglected, Holy Duties omitted, or if used, they are very unsuccessful, *Ezek. 33. 31. Mat. 13. 22.* Therefore take heed of the World, so great a devourer of time.

3. *Unnecessary Visits* are great wasters of our time: of which you must take heed, it being no mark of Godliness, but the contrary. The wise man speaking of the vicious and virtuous Woman, giveth them this different Character, *viz. the one her feet abideth not in her house, Eccles. 7. 11. the other, looketh well to the ways of her household, and eateth not the bread of idleness,*

*Prov. 31. 27.* And we read of some, that wandred about from house to house, being idle tasters, and busie bodies, speaking things which they ought not, *1 Tim. 5. 13.* How men do trifle about the time in going from house to house; to whom it may be said as *Pharaoh* to the oppressed *Israelites*, *ye are idle, ye are idle?* Let that time you have to spare from your Callings and Families, be spent in reading, prayer, or other religious exercises: and in all your visits, intend and design the doing of good, or the receiving of good; and not the passing away of this precious time. When your friends or neighbours are sick, and under the hand of God, go to them, and give them counsel for their Souls, *Rom. 15. 2.*

4. *Unprofitable Discourse* robbeth us of much time. Some imploy their tongues in telling fabulous or filthy stories, others in discoursing of parties and opinions, and in talking of the faults and miscarriages of other men. Some about the Times, and inquiring after News. Thus did the men of *Athens*, who spent their time in nothing else, but either to tell or to hear some new thing, *Acts 17. 21.* And the most, when they come together, pass away the time in discoursing of the World

World, and the concerns of it. But let Christians, when they converse, imitate their Lord ; the words that proceeded out of his mouth were gracious words: *Walk in wisdom towards them that are without, redeeming the Time. Let your speech be always with Grace, seasoned with Salt, that you may know how you ought to answer every man*, Col. 4. 5, 6.

5. *Excessive indulging the outward man.*

Much of our time is spent in making provision for the flesh, *Rom. 1. ult.* Some hours every day are taken up in providing for the belly, to please the Palate ; and some at their Tables take up much time. Others, to gratifie a proud fancy, much time is wasted in decking and trimming the body. There are those that spend more time in looking into a glass, than upon their knees in praying to God. A Godly Minister coming to a Gentlewoman's house to dinner, where he waited from ten of the clock till one, all the while she was dressing ; burst out into weeping, to think that she should spend so much time in *Trimming*, and he so little in *Praying*. Also, excessive sleep doth devour great part of our short time and life. When we should be on our knees in our Closet, we are in our Beds, or on our Couches. Others waste

their precious time in Ale-houses, and Taverns, and brothel-houses, from day to day; Gods day being not exempted. Against such there is a dreadful Wo, *Wo unto them that rise up early in the morning, that they may follow strong drink; that continue all night, till Wine inflame them, Isa. 5. 11, 12.*

6. *Unlawful and immoderate Recreations* are the occasions of great expence of time. Recreation ( not to be used but as Physick in case of need ) is an ingrosser and waster of our time, that is dear and precious. Many are so excessive in it, as if they were sent into the World to do nothing but sport. What time is spent in Carding, Dicing, Dancing, Interludes, Stage-plays, Bear and Bul-baitings, Hunting, Hawking, and in reading Romantick Books? Which, for men and women professing the Gospel are not of good report, *Phil. 4. 8.* the turning of the Bible, or some good Book, is more becoming a Christian, than turning a pair of Cards, a game so much accustomed by the prophane, and an occasion of much sin. These things will cause bitterness and horror at last; they are honey to the fancy, but a sting to the Conscience. Consider which will afford most comfort dying;  
*Item,*



*Item*, so many days in Recreation, or so many days in Humiliation; so many hours of prayer, or so many hours in playing at Cards; so many hours in vain, filthy discourse, or so many hours in serious and heavenly conference: *Item*, so many Sabbaths in reading, hearing, and singing of Psalms, or so many Sabbath spent in eating, drinking, walking, or worse. Holy *Bradford* accounted that hour lost, wherein he had not done some good. *Titus Vespasian* was wont to say, *Diem perdididi*, I have lost a day.

*Direct. 2. Set a due estimate upon this precious Jewel of Time*, that your hearts may be so truly tender, as to make Conscience of wasting of it. A Godly Minister was wont to say, when he saw the morning clear and serene. *'Tis pity this day should be lost.* O value your time, reckon more of one Sabbath, than of the best Fair or Market that ever thou wast at in all thy life. Set upon the now day of Grace, the price of eternity. I have told you already, the damned in Hell (if it might be) would give a world for one opportunity to make peace with God.

*Direct. 3. Set apart some considerable*  
D 4. *portion.*

*portion of Time, for the most secret Duties.*

1. For ordinary secret Prayer and Meditation, set some time apart in the morning and evening of every day; and do not catch and snatch at praying times. Many serve the world and the flesh all day and put off God with a few words or sleepy Prayers at night. Prayer is the breath of the new creature, and the sign of a spiritual life, *Acts* 9. 6. Christians, let your Prayers be secret, sincere, fervent, constant. The way to Heaven (said a good man) is through the Closet, and they that have been eminent in Piety, have been excellent in Prayer. Holy *David* would not let a morning pass without prayer, *Psal.* 5. 3. yea, three times a day he was at this blessed duty, *Psal.* 55. 17. It was his element, and constant employment, *Psal.* 109. 4. Your prayer must be fervent, if it be effectual. Prayer without fervency, is as a Bullet without Powder or as a Bird without wings, that cannot mount up into the Air. Holy fire must be put to thy daily Sacrifice. God answers by fire. He that looks upon the heart, regards the manner of your Prayers more than the number of your Prayers. Cold slight mumbling over a few peti-

petitions, either out of custom, or to stop the mouth of Conscience, will not prevail, *Psal.* 25. 10. *Isa.* 26. 9. *Jam.* 5. 16. Christians, the time that you spend with God in secret, is the sweetest time, and best improved. Therefore, if thou lovest thy life, be in love with Prayer. Resolve to spend some time with God in Private every day.

2. Extraordinary private fasting, is a duty very necessary, and practised but by a few. Soul-afflicting days between God and a mans self, would through Grace, be much for spiritual advantage; Husbands would mourn apart, and their Wives apart, *Zech.* 12. 12, 13. Fasting days will be Soul-fattening days, *Acts* 10. 30. and *Blessed are they that mourn*, *Mat.* 5. 4.

3. The third private duty is Self-examination. When thou art alone, ask thyself these questions:

1. Is it most certain that I am in a state of grace?

2. Is Grace thriving? doth my inward man prosper?

3. Do I live in no known sin against Conscience, *Psal.* 19. 1, 28. and exercise my self unto Godliness?

4. Do I make Conscience of redeeming time, so as to joyn Time and Duty together? A precious servant of the Lord was wont to say, if a man could answer to these two Questions, he need not to fear: First, *Am I Gods Child?* Secondly, *Am I in Gods way?* Psal. 119. 94.

Direct. 4 *If you would redeem your time, compute your time.* Pray thou mayest do it, Psal. 90. 12. Psal. 39. 4. Numbring the people was *David's* sin; but numbring his days, a Duty. 'Tis common for men to number their Sheep, their Cattle, Houses, Lands, Wares, Money, but to number our Days is a rare kind of numbring: for the neglect of which, what arrears are we fallen into, with the great Land-Lord of our time? Christians, divide your time into parcels, and consider how little God hath; how much time was spent in thy infancy and child-hood, before thou hadst the use of reason; how much is spent in our callings and employments about the World? How much in eating, drinking, and unprofitable discourse? besides all this, half, or more is spent in sleeping: so that in the work of God and about our immortal souls, we imploy but a very little: Therefore 'tis more than time to redeem it.

Direct.

**Direct. 5.** *Maintain always a holy fear upon thy heart of coming to the end of Time, before thy work be done.* Live continually in an expectation of your great change. Buy, sell, converse, read, pray, hear, and do all as dying men; and passing to receive the recompence of endless Joy, or Woe. Christians, if you would work while it is day; if you would glorify God on Earth; if you would secure, and eternally save your immortal souls; if you would not be a prey to the Prince of darkness; if you would stand with comfort before the Lord Jesus, at his dreadful Bar; if you would not spend your days without hope: Arise therefore, and be doing, and the Lord be with you.



Deut. 32. 29.

*O that they were wise, that they understood this, that they would consider their latter end.*

**I**T's always seasonable to insist on such subjects as direct us to speak of another World, especially in times of great Sickness and Mortality, in which thousands of souls night and day have been crowding into Eternity (witness the late dreadful Plague in sixty five.) I therefore made choice of this serious, and heart-awakening subject, that drowsie, secure souls might be awakened to a deep consideration of the World to come. The whole Chapter is stiled the Song of *Moses*, his Swan-like Song, or Song before his death, the dying words of that eminent faithful Servant of God; and if the words of a dying man are to be regarded, how much the words of a dying *Moses*? This *Moses* being ready to go into the other World, composeth this Song, of which the Text is a part; and dying words

words are weighty, and make the deepest impression.

The Song is partly { Narratory,  
Minatory,  
Promissory.

In the Narrative you have,

1. A Narration of the infinite greatness, and most glorious attributes of the God of Israel, introduced with a pathetical and awakening acclamation. *Give ear, O ye Heavens, and I will speak; and hear O Earth the words of my mouth.*

2. We have a Narration of their corruption, ingratitude, and rebellion, ver. 5, 6. *They have corrupted themselves, they are a perverse and crooked Generation, do ye thus requite the Lord, O foolish people and unwise? Notwithstanding the remarkable favours, and rare indulgence of God toward them, yet they forsook him, provoked him to jealousy with strange Gods, and sacrificed to Devils, and not unto God, vers. 16, 17. Because of which he threatens,*

1. *To hide his face from them, than which nothing more bitter to the Soul, verse 20.*

2. *To inflict variety of sore Temporal judgments upon them; than which nothing more burthensome to the body. I*

*will*

will heap mischief upon them, I will spend mine Arrows upon them; they shall be burnt with hunger, and devoured with burning heat, and with bitter destruction, the sword without, and terror within, shall destroy both Young-man, and the Virgin, with the man of gray hairs; for a fire is kindled in mine anger, and shall burn to the lowest Hell. And verse 27. God gives the reason why he would not utterly destroy them, and make a full end of them. *Were it not that I feared the wrath of the enemy, &c.*

And now the words of the Text seem to be the application of the whole, *O that they would consider their latter end!*

You may look upon these words as it were a Mount cast up, by which the people of Israel might take a view of things to come, and have a prospect of what should befall them in their latter end. *O that they were wise!* to be wise is opposed to that brutishness, ver. 28. They were a Nation void of Counsel, for they wanted the right exercise of Reason, and that wisdom which is from above to observe, and improve the gracious providences and Dispensations of God.

*That they would consider!* Consideration is a fixed act of the understanding, or mind, in order to practice; for doing and



considering are frequently joyned together Judges, 18. 4. Now therefore consider what ye have to do, Heb. 10. 24. Let us consider one another to provoke unto love and good works. The same thing is variously expressed in Scripture, viz. to look narrowly upon a thing, to call to mind, to know, and to consider in ones heart, to call things to remembrance, to commune with a mans heart, Psal. 77. 5, 6.

*Their latter end :* By which we are not only to understand those tremendous, and desolating Judgments that should surprize them in this World, but to remember the great things of the other; as also Old Age, Death, the Grave, Eternity; Death, with its Antecedents, concomitants, and consequents.

The words contain a pathetical Option or wish, *O that they were wise !* In which observe.

1. *The person wishing, viz. the most great and gracious God.*

2. *The thing desired, and that is divine wisdom : a Jewel indeed, a price far above Rubies.*

3. *The persons for which God thus desireth, viz. For Israel, a people nigh to the Lord, and yet a brutish, inconsiderate, and unwise people. O that they were wise, &c.*

4. *What*

4. *What this Wisdom is, wherein it doth consist, viz. in the consideration of their latter end.*

The Doctrines observable from the words, are these :

Doct. 1. *That God doth earnestly desire and long for the good of a people.*

Doct. 2. *That an inconsiderate people are a foolish and unwise people.*

Doct. 3. *That want of serious consideration is incident not only to the prophane, but to men professing God, and Godliness.* The Israelites were the only Church of God then in the World, and yet they were not wise to understand, and consider their latter end.

I shall not handle this part, but speak to the chief scope and intent of the words, in this one Proposition.

Doct. *That it is a duty and matter of high concernment to consider our latter end.* O that they were wise ! that they would consider, viz. practically consider, and live always in the belief of the other World, so as to do up all their work while it is day ! this seems to be the great import of the Spirit of God in this Text.

Eternal Souls ; whatever escapeth your thoughts, this must not ; this should be your *vade mecum* ; it should rise up with you,

you, lie down with you, walk with you wherever you go or are. This *Moses* himself, that precious and renowned Servant of God desired, seeing such a dreadful mortality in the wilderness, and so many sad spectacles of Divine Wrath, *Psal. 90. 12.* *So teach us to number our days, that we may apply our hearts to wisdom.* And as *Moses* desired it, so also holy *David*, *Psal. 39. 4.* *Lord, make me to know my end; and the measure of my days, what it is, that I may know how frail I am.* And *Solomon* sets a better upon it, *Eccles. 7. 2.* *It is better to go to the house of mourning, than to the house of feasting: for that is the end of all men, and the living will lay it to his heart.* And it is an argument that men are dead, when at a house of mourning they are not moved with compassion, to a due and deep consideration of their doleful and dying condition.

I shall come now to shew you what we are to consider, concerning our latter end: and O that it may take a deep impression upon all that read these plain truths!

Seriously consider, and believe,

1. *That it is most certain that an end will be*

be. For whatsoever the Scriptures speak of Death, the Grave, and Hell, is an infallible truth. You are to consider, that every man is mortal, must die, and pass into the other World; and that in every one of your bodies, there is an immortal and never-dying Soul; and that after these bodies have slept in the dust of the earth, they shall live again; there shall be a resurrection of the just, and unjust; and at the end of the World, a Tribunal shall be set up, before which, all the World shall be made to stand. And that as soon as your breath is gone, the Spirit shall return to God that gave it, either to the Justice of God, or to the Mercy of God; to the place of Joy, or to the place of Torment.

Our transgression, natural constitution, with a Statute Law of Heaven have brought us under a necessity of dying. Wherever the Viper fastneth, it killeth certainly, though not suddenly: sin and death are twins, sin is the great murderer that let death into the World; *for her house inclineth unto death, and her paths unto the dead.* In the day that thou eatest thereof thou shalt surely die, Gen. 2. 17. viz. thou shalt become mortal. As soon as Adam had sinned, he ( and we in him our repre-  
senta-

sentative ) became subject , or liable to death : Sin like a mighty Monarch reign'd from *Adam* to *Moses* : A *Malefactor* cast at the Bar, is dead in Law, though he be reprieved for a time ; *the Body* ( saith the Apostle ) *is dead because of sin* : Some die in the Womb, some in their infancy, some in their youth, and they that live longest, die at last : Death never hurts a man but with his own weapon ; it allways finds sin in us, *and the sting of death is sin*. And wherever you meet it, or see it, you may say of it as *Ahab* to the Prophet ; *hast thou found me, O mine enemy ?* Death, and every death is the fruit of sin, death temporal, death spiritual, and death eternal : *The Soul that sins shall die*, Ezek. 18. 20. *The wages of sin is death*, Rom. 6. 23. Our natural constitution rendreth us obnoxious to a dissolution ; our flesh is not the flesh of stone, or of brass ; but frail and mouldring dust, to which, as to our center, we must return, Gen. 3. 19. *Dust thou art, and unto dust thou shalt return*, Eccles. 3. 20. *All go to one place, all are of the dust, and all turn to dust again*, Heb. 9. 27. It is appointed for man once to die, Job 14. 5. *His days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass*. No shield or  
 Buckler

Buckler can fortify against this King of Terrors ; impartial Death (the great Leveller) knows no faces ; and therefore none can be exempted. If faithfulness might challenge immunity from death, then *Moses* might have been excused ; if beauty, then *Absolom* ; if strength, then *Sampson* ; if sincerity and piety, then *David* ; if subtilty, then *Achitophel* ; if magnanimity, then *Alexander* ; if riches, then *Cræsus* ; if wisdom, then *Solomon* ; but one event happens to them all ; so that when the fatal moment cometh, no ransom can be given, no art nor skill can keep us here. Sirs, were this Doctrine of the other World believed, it would have a greater impression upon our hearts ; did we seriously consider of that future state of retribution, according to our faith, of which we must live or die, stand or fall to eternity, it would have a greater influence upon our lives.

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2. Confid. *That at your latter end, all things in this World will fail you, and take their leave of you for ever.* All your natural indowments, outward injoyments, parts, parentage, birth, breeding, wit, wealth, crowns, kingdoms, pearls, diamonds, houses, lands,

lands, wives, children, friends ; when your breath is gone, all these are gone, *Prov. 27. 24. Riches are not for ever, neither doth a Crown endure to all Generations.* The glittering Sun of all outward Glory will certainly set, which your own experience, and Scripture evidence doth clearly evince. *Riches have wings, and they fly away, Prov. 3. 5. The fashion of this world passeth away, 1 Cor. 7. 29, 30, 31. We brought nothing into the world ; and 'tis certain we shall carry nothing out, 1 Tim. 6. 7.* If a man were possessed with as much of this World, as Solomon the great King of Jerusalem, who had great magnificent Buildings, fruitful pleasant vineyards, gardens, orchards, and trees of all manner of fruits, variety of servants, possessions of great and small Cattle, heaps of Gold and Silver, peculiar treasure of Kings, musical instruments, men and women singers, and whatsoever his eyes desired ; yet when he takes a serious view of all things, he would say with him, *all is vanity*, and that a man hath no profit of all his labour which he taketh under the Sun, which made the wise man even to hate life, *Eccles. 2.*

Since the Fall, there is a curse upon the creature, which indeed is deceiving, vexing, decaying, and all outward comforts  
may

may be compared to *Pharaoh's* Host, who are alive this hour and the next drowned, and dead upon the Sea shore: and though you judge they shall endure for ever, *Psal.* 49. 11. *Luke* 12. 19. they will deal by you as *Absolom's* Mule, that left him in his greatest extremity. What woful miseries attend worldly Riches in the getting, keeping, and parting with them? they are snares and thorns, plagues and scorpions unto many; they pierce them thorow with many sorrows, 1 *Tim.* 9. 10.

Yet here men toil, beat their brains, weary their bodies, tire their spirits, break their sleep, perplex their thoughts, rack their consciences, ingulf and drown themselves in cares, endanger their souls (dreaming of nothing but perpetuity:) and when they have done all, like the silk-worm, die in their works: nay, many a man survives his own happiness, which perisheth before he perisheth; and it's the worst of miseries to out-live our own happiness: therefore let not Riches heighten your hearts, and prompt you to Pride, which is too too common.

This day the rich worldling sang a *requiem* to his sadly deluded soul, concluding he had much laid up: the night following his soul is required. *Haman* is to day the



the second man in the Kingdom, but soon  
 off all, and his life too. Now doth Ne-  
 buchadnezzar walk in his stately Royal Pa-  
 lace of *Babel*, priding himself in his out-  
 ward pomp; but while the word was in  
 his mouth, a Voice came from Heaven,  
 saying; *O King Nebuchadnezzar, to thee*  
*be it spoken, thy Kingdom is departed from*  
*thee.* Dan. 4. 29, 30, 31.

*Jerusalem* this year is the Princess a-  
 mong the Provinces, the next year made  
 tributary; and they that lived delicately  
 are desolate, and imbrace dunghills, Lam.  
 1. 1. and 4. 5. Yesterday, *Job's* Cattle  
 might be numbred by thousands, and to-  
 morrow he is stripped of all, and left na-  
 ked. Neither is our age without a sad and  
 dreadful instance (*viz.*) famous *London*,  
 on the Lord's day standing, by *Wednesday*  
 burnt, and laid in ashes, and thousands  
 of the inhabitants houseless and harpou-  
 rless; therefore if Riches increase, set not  
 your hearts upon them; they are uncer-  
 tain, cannot satisfy, cannot profit; will  
 perish, and that for ever: O then let those  
 precious, dear, everlasting Jewels, laid  
 up in your mouldring, decaying, dying  
 bodies be cared for! *What can it profit a*  
*man, to gain the whole world, and lose*  
*his own Soul?* Mat. 16. 26.

3. Confid. *How soon all the present pleasures of sin will be gone, and leave nothing but a sting.* Old age, weakness, sickness will make a great change in the whole outward man, as to beauty, strength, natural vigour, liveliness of senses, and all whereby a man might take any pleasure in the World, or in his Lusts. When sickness, old age, deaths fore-runner cometh, it will make a strange change in the most comely countenance; corporal comeliness and beauty is soon stained, sickness will not only fade it, but deface it: You that are endowed with comely proportion, sparkling eyes, well favouredness, amiableness of colours, of white and red, with straightness and agility of body, with a chearful aspect: when old age cometh, it will plow deep furrows in those fair faces; and yet many (ignorant of their foul souls and filthy hearts) are proud of their fair faces, and comely features; so that they grow wanton by reason of it, and to set out their beauty and whiteness of their skins, (not being contented with their Creators curious make) will add painting, patches, powdering, crisping, curling, artificial hair, and what not? Know, that old age will not only wither your beauty (which is but skin deep) but abate your outwane

outward strength, natural vigour, liveliness of senses, and all whereby you may have any worldly pleasure.

Old age is *Solomons evil day*, when the Sun, Moon and Stars will be darkned, the keepers of the house tremble, and the strong men bow themselves, and the grinders cease, and all the daughters of musick shall be brought low, and fear shall be in the way; when the whole outward man is decayed, viz. eyes dim and dark, ears deaf, teeth rotten, gums bare, head bald, breath corrupt, hands and feet weak and trembling; an evil day indeed, in which you shall find no delight in your former dalliances, for the Grasshopper will be a burthen, and desire shall fail, *Eccles. 12.*

But the beauty of Grace withers not under the greatest declinings of natural beauty; for Grace is the Oyl in the Lamp that never goeth out, but shineth more and more. *The Kings daughter is all glorious within*, Psal. 45. Godliness, which is Gods likeness, casts a lustre that is very lovely in the sight of God and Man. *Thou art all fair my Dove, and there is no spot in thee.*

Sinners! you that now taste the sweet of sin, rejoyce to do wickedly, that spend your time in riotous drunkenness, in chambers of wantonness, lie upon beds of Ivo-

ry, and stretch your selves on your couches, and eat the Lambs out of the flock, that chant to the sound of the Viol, that drink wine in bowls, that are not grieved for the afflictions of *Joseph*, that put far away the evil day; know that the fire of sin will burn, and that your sweet morsels are but for a moment; those sweet morsels and delicate dainties will cost you dear.

Hear now this, you that are given to pleasure, that feast your selves in doing evil; 'tis but a little time, and you will see and say, that all your delights, hopes, joys, are past and gone, and that you shall never see or taste them more, only the gravel, gall, guilt and sting will remain. You that love this hellish Banquet of sin (the stol'n waters that are sweet, and bread eaten in secret that's pleasant) don't know that the dead are there, and that her guests are in the depths of Hell, *Prov. 9. 17, 18.* Sin is a sweet poison, pleasant in the acting, but bitter in the end: for the soul that sinneth, shall die; *Ezek. 18. 20.* and will you spare it, and keep it still within your mouth? hide it under your tongue, until it become the gall of Asps within you, *Job 20. 12, 13.* Consider also, that your secret wickedness, committed in the dark, in corners, that is masked and close kept, is known to God.

The infinitely holy, and heart-searching God marks them, *Job* 10. 14. *Hos.* 7. 2. Watcheth them *Job* 14. 16. Sealeth them, they are down among his treasures, *Deut.* 32. 34. and they will find you out, *Numb.* 32. 23. ( if not truly and deeply repented of, and pardoned ) they will lie down with you in the grave, and follow you into the other world, and meet you at Gods dreadful Bar, and be discovered in the sight of the whole World; evil shall pursue the sinner: This evil thing, and bitter, ( bred in the womb, not buried in the grave, not extinguished by the fire of Hell ) shall pursue the sinner unto Hell. Sinners, this is most certain, unrepented sins will never leave you, but lie down and rise with you, your bones are full of the sins of your youth, which shall lie down with you in the dust, *Job* 20. 11. Sin is a bad bed-fellow, and a worse grave-fellow, and if it sleep with you, it will awake with you when the dreadful Trumpet shall sound; *Arise ye dead, and come to judgment*; The damned in hell have all their sins about them; that which was the cause of their being cast into Hell, will be their everlasting companion there, and will you take these Vipers and Scorpions into your bosoms, that will be always gnawing upon

your hearts? Know this, your posting Sun of all sinful sensual delights, will set in the dreadful Ocean of endless, easeless, and remediless sorrow.

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4. Consider, *That only which is eternal will stand you in stead when you come to die.* ( viz. ) when you shall shoot the vast gulf, and lanch out into that infinite Ocean of Eternity, that hath neither bounds, nor banks, nor bottom.

Immortal souls ! Do you see any thing that hath Eternity graven upon it ? There are varieties of objects, both of persons and things, that present themselves to your view. Lift up your eyes to the vast Heavens that are bespangled and beautified with a glorious Sun, Moon, and glittering Stars, that have been there for some thousands of years, See whether Eternity be there ? No, they had their beginning, and must have their period, *Gen. 1. Heb. 1. 10, 11. Thou Lord in the beginning hast laid the foundations of the Earth, and the Heavens are the works of thine hands : They shall perish, they wax old as doth a garment, but thou remainest : The day is coming wherein the Sun shall be turned into darkness, and the Moon into Blood ; The Stars of Heaven*

*shall*

shall fall, and the powers of the Heavens shall be shaken, the Elements shall melt with fervent heat, and the Earth with the works that are therein, shall be burnt up, Mat. 24. 29. 2 Pet. 3. 10.

Moreover, look to your near and dear Relations, for whom you expose your selves to so much pain, care, and trouble, look to *Abraham* your Father, and to *Sarah* that bare you, ( as the Prophet speaketh in another case ) to your Husbands, Wives, Children, Parents, Friends, Neighbours, Magistrates, Ministers, are these for ever? No, many of them are gone down to the dark Valley already, and shall return no more; or look to those brave Heroes, *Alexander*, *Cæsar*, *Pompey*, and where they are? are they not all conquered by the King of Terrors, and held in the prison of the Grave, for many 100 years? Look to your Gold, Silver, Pearls, Perfumes, costly Cabinets, stately structures, Princely Palaces, are these for ever? No, they are corruptible things, and cannot deliver in the day of the Lords wrath. Kings Palaces are desolate places ready to become a heap; Crowns are translated from head to head; Scepters pass from one hand to another; and Kingdoms have their rise and they have their ruine: And will you

sell your precious souls for pelf, and transitory trash, which indeed is more in expectation than in fruition? consider how little that is worth, for which you run the dreadful hazard of losing Heaven.

But now ( if you are Believers ) lift up your eyes to the everlasting hills, and put the Eagles eye of Faith within the Vail, there is the ancient of Days; God your Father the chiefest Good, and highest Happiness; there is Christ your dear Redeemer, the Prince of Glory, and a House not made with hands, eternal in the Heavens, and upon the favour of God, the love and righteousness of Christ, you may see Eternity.

Again, turn your eyes inward to the hidden man of the heart, is there the seed of God, or impress of his Image, and the Divine nature? 1 *John* 3. 9. 2 *Pet.* 1. 4. Is there an active, living, springing principle of Grace? *Joh.* 4. 14. On this thou mayest read Eternity; Grace is the Heir of Glory, every drop of which runs into the Ocean, and nothing else can befriend you; *For the things that are seen are temporal, but the things that are not seen are eternal,* 2 *Cor.* 4. 18.

5. Consider.



3. Consider, *which of the two Eternities you are going towards?* I would have you deeply and seriously consider, that there is one place for the Sheep and another for the Goats; one place for the Righteous, and another for the Ungodly; one place for Believers, and another for Unbelievers; one place for the Dead, and another for the Living: an eternal night, or eternal day; eternal pains or eternal pleasures; eternal Bliss, or eternal Burnings; an eternal Life, or eternal Death; an eternal Heaven, or an eternal Hell.

Now sinners, stop here and consider, unto which of these two do you belong? Have you any certainty of a Blessed and Glorious Eternity? that Heaven, not Hell, will be your place and portion; for resolving of which, consider, and answer to these Queries.

Have you unfeignedly believed, repented, and turned to God with the renting of your hearts, and resigned your whole souls to him? Do you find your hearts affectionately and vehemently carried out to Jesus Christ so, as not to be satisfied without Union and Communion with him? Is Jesus Christ the Beloved and Darling of your Souls?

Have you ( being sensible of what you have done against him, and of your unworthiness of him ) by a deep, and heart-humiliation, laid a foundation for Heaven and Happiness? You must sow before you can reap, and they that sow in tears, shall reap in joy, *Psal.* 126. 5.

Are you Heaven-born, or born after the flesh only? If by a sound work of Conversion you are become new creatures indeed, *2 Cor.* 5. 17. it is well, stand and wonder at amazing mercy; if not, fear and tremble; for if you fail here, you are utterly undone for ever.

Further, are you risen with Christ, or dead in trespasses and sins? *Eph.* 2. 1. Are you partakers of the first Resurrection, or are you in your graves, rotting, stinking, in your sins, being past feeling? Are you truly at odds with sin, and every sin? or do you take pleasure in unrighteousness? Are you for godliness in the life and power of it? and is there no reigning allowed sin in your hearts and ways? Doth sin, and every sin look ugly, feel heavy, taste bitter, and no Idol of the heart to keep Christ out of his Throne? No secret sin lived in against Conscience? Do you pray, and desire to live in the fear, and as under the eye of God, making conscience

science of secret sins, and of secret duties with a sincere respect to Gods Glory, and your own good? Doth the heart-searching God find you in your Closets, on your knees morning and evening, pouring out your souls before him? every one that is godly, will pray, *Psal. 32. 6.*

Are you crucified to the World, or do your souls cleave unto the dust? have you a treasure in heaven, or treasures in the field only? have you bought the Pearl? or are you content with pebbles? who are your associates, the Devils herd, or Christs flock? are you companions for swine and filthy dogs, the world of ungodly, or of the Doves and Lambs of Christ? whose mark have you, the mark of sheep? (*viz.* Holiness, Humility, Innocency) or the mark of Goats? (*viz.* Lust, Pride, and Uncleanness?) who keeps the Throne, the King of Saints, or the God of this World? Do your hearts and lives speak *Heaven, heaven, heaven*, or *Hell, hell, hell*? Hell is not more the place of the Devil, than the heart of a wicked man: Can you look upward, and say, *Our Father which art in heaven*, or must you look downward and say, *Our Father which art in hell*? How can you take comfort in any thing of this world, that are like to be unspeakably

and eternally miserable in the other world? Suppose you had as much of the riches, pomp, and glory of the world, as any man that ever lived upon the face of the earth? If you could say, this Crown, this Kingdom, this Countrey is mine, this Gold, this Silver, or this Shop, these goods, this Mannor, this Farm, these Fields, these Flocks, this Corn, these Cattle, these Mines, these Pearls, these Jewels are mine, what would all avail you, if your souls are the Devils? Now, how stands the case of your precious Souls? are they secured? have you made a real preparation for death and judgment, or left all undone? Are you vessels of honour, prepared unto glory, or vessels of wrath fitted to destruction? *Rom. 22. 23.* Let Conscience speak, commune with your hearts, *Psal. 4. 4.* Consider your ways, *Hag. 1. 5.* Search and try your selves, *Lam. 3.* prove your own work, examine your selves, whether you are in the Faith, *2 Cor. 13. 5.* Whatsoever you sow, you shall certainly reap, *Gal. 6. 7, 8.* and in the place where the tree falleth, there it shall lie, *Eccles. 11. 13.* If it falleth to the North, it lieth to the North; if it falleth towards the South, it lieth towards the South. If you live and die towards Heaven, Heaven will be your place and home: but

but if you live and die towards Hell, Hell will be your place and home. For according to your doing in this world, will be your doom in the World that is to come, 2 Cor. 5. 10. And is it not sad and dreadful, to believe that you have precious neverdying Souls, and do not know whether they shall be saved or damned, stand or fall, live or die to all eternity? and yet this is the case of thousands and Millions of men and women now in the world, that are making post-hast to Hell, and think and hope they are in the way to Heaven, Prov. 16. 25.

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6. Confid. *How near are you to your everlasting habitation?* You are all going down amain the stream of time, into the great Ocean, and you will shortly come thither. There is not a step you step, not a breath you draw, not a word you speak, not a moment of time you live, but hath an influence upon Eternity. These golden sands running between two eternities, will quickly be gone, a short race will be soon run. O what a nothing is our life! viz. a span, a dream, a wind, a shadow, a vapor, a post, swifter than a post, Job 7. 6. You are all going to your long and last home;

to the House of Eternity ; every man goeth to his long home, *Eccles. 12. 5.* How doth he go ? he goeth swiftly, alway in motion, night and day, sleeping and waking, labouring or loitering, this post hastens, time and tide stays not. Again, he goeth insensibly, man doth not discern or perceive how this precious time doth flye from him ; the shadow on the Dial passeth from one hour or figure to another, from the Sun rising to its setting, though its speedy transient motion is not observed ; so man passeth from infancy to childhood, from childhood to youth, from youth to middle age, and so to old age, and the grave ; and we take little or no notice of it. Again, he goeth irresistibly, neither Men nor Angels, Phylick nor Physician can keep him here ; it is as easie to obstruct the whole course of nature, or to hinder Gods Covenant of day and night. A man may as well restrain the Sun from rising, the Sea from flowing, or the wind from blowing, as keep man from dying, and going to the place appointed for all living. We are but of yesterday, *Job 8. 9.* it was but as it were yesterday, and we were in the womb of nothing, had no being, and it will be but as it were to morrow, and we shall disappear, and be (as to this world)

as if we had never been. We are crushed before the Moth, *Job* 4. 19. and in a moment we go down to the Grave, and shall come up no more. Yea, our Pictures and Statues remain fresh and firm, when we are gone down to the bars of the pit, and rest together in the dust, and our very Dogs, Horses live, when we are dead, and become meat for worms.

This heart-affecting meditation, had a very great influence on a great *Persian* King, who taking a view of his huge vast Army, wept to think that within a hundred years, not one man of them would be left alive. Sinners, you are to look beyond the grave, because after death, the judgment, *Heb.* 9. 27. O then tremble to consider, that you are all this day standing before the door of Eternity, either on the brink of life, or the brink of death, upon the borders of Heaven, or the mouth of Hell, and shall ere long be made to see what is on the other side of the Wall; as soon as death hath shut your eyes, you shall see and know what you shall be for ever. If you are now unconverted, and without God in the world, you are almost come within the sight of the burning Lake of Fire and Brimstone; but if Saints, you are almost within the view  
of

of the *New Jerusalem*; if ungodly sinners, you are almost within the dreadful noise of the millstones of wrath, and the ratlings of the fiery chains of the Prisoners of Hell, the dolorous outcries and hideous roarings of the spirits in prison, crying out one and all, *O what evil, and an infinite evil and bitter, bitter thing is sin, which we would not consider or believe till we came to this dismal place of torments!*

There you may hear the cursed, tormented unbeliever crying out upon his God-provoking, Christ-rejecting, and Soul-murdering sin of infidelity, saying in the anguish of his soul, *If I had accepted of the remedy, I had not been in this doleful misery, the Lord of Glory was at the door, I heard him knock a long time, but would not let him in, therefore is Hell's mouth shut upon me for ever.* There the Swearers, Liars, Blasphemers, that did tear and rend the Sacred Name of their Creator, and swear by the Blood and Wounds of their offered Redeemer, are heard with their hot and scorched tongues to bewail, that ever they should take the Name of the infinitely holy God in vain.

There the hypocritical and false-hearted professors, the sinners in *Sion* cry out, and with that either they had made no shew of love to Christ and holiness at all, or that they



they had loved him in sincerity, and above all, that so they might have escaped everlasting burnings.

There the impudent, ranting, swinish drunkard, that pleased his eye and palate with his pleasant Cups, sparkling wine, and cursed companions, is heard to wish in the agony of his Soul, *O that I had been sober, temperate, abstemious, that so I might not have tasted of the wine of the wrath of God, which is red and full of mixture, the dregs whereof I must be made to drink for ever, Psal. 75. 8. Isa. 5. 22.*

There the filthy, unclean Adulterers, and Adulteresses, that burned in their hellish Lusts, which they were resolved to satisfy, are heard to wish, *O that we had been sober, modest, chaste, and that our wanton, lustful eyes had been stark blind, and never known or seen the face of man or woman, that we might not have suffered the vengeance of eternal fire, Jude 7.*

There the notoriously vile, abominable Atheists, that mocked and scoffed at the belief of a Deity and Judgment to come, and that said in the pride and stoutness of their hearts, let him make speed, and hasten his work, that we may see it; for we have made a Covenant with Death, and with Hell are we at agreement, may be heard

heard to roar and cry, *O that we had heard, believed, and feared what was foretold by Ministers concerning this dark and dreadful place, before it was too late !*

There the worldling and wretched Earth-worm, that made Earth his Heaven, Gold his God, and chiefest Good, is heard to say in the bitterness of his heart, *O that I had never seen any Gold or Silver all my days, so that I might have had a better portion, or that I had with Lazarus begged my bread, so that I might not have come into this place of torment.*

There the timorous, fearful, cowardly Apostate and Backslider in heart, who for fear of a little outward hardship, declined his professed Principles, and turned his back on Christ, and his persecuted little Flock, may be heard to wish, that either he had never known the way of righteousness or that he had been faithful unto the death.

Secure and sadly deluded Souls, consider you are not far from this direful Gulf, where multitudes of souls lament, and weep day and night; and certainly, if the horrible and amazing cries and yellings of those infernal spirits were sounding in your ears, you would not rest quiet in your beds and houses.

There were sad and astonishing out-cries

cries when the world was drowned, when Sodom was burned, to see the Clouds suddenly drop fire on their heads and houses, and men, women, and children, burning together : but this was but a flea-bite, to that place where is weeping and gnashing of teeth to all Eternity. Remember all you that forget God, the day of your calamity is at hand, and the things that shall come upon you make hast, *Deut. 32. 35.*

But if you are the servants of the Lord and real Saints, mourners in *Sion*, lift up your heads and hearts, for you belong to another place, a better Countrey, *viz. To Mount Sion, and to the City of the Living God, the heavenly Jerusalem, and to an innumerable company of Angels; to the general Assembly, and Church of the first-born, which are written in Heaven, and to God the Judge of all, and to the spirits of Just men made perfect. And to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel, Heb. 12. 22, 23, 24.* And know, that you are almost come within the hearing of these heavenly songs, eternal triumph, and Hallelujahs of Saints and glorious Angels in your Fathers house, *Where you will have fulness of joy and pleasure for evermore, Psal. 16. 11.*

7. Consider, *How sudden, violent, & unexpected your end may be.* Therefore let none think or say they shall die in their nest, or promise your selves a time of preparation by a long life, or a lingering sickness, consumption, or such like: Fearless, careless sinners! you do not know what a night, or what an hour may bring forth; the rich man in the Gospel, while he dreamed of many days, was arrested by a killing and dreadful message; *Thou fool, this night thy soul shall be required of thee, Luke 12. 20.* He lives not that knoweth where, when, or how he shall die; some have gone to bed well, and died the same night; others have dropt dead from their horses; some have died at their Tables, whilst the meat hath been in their mouths; others have died in their full strength, being wholly at ease and quiet, with breasts full of milk and bones moistened with marrow; others die in the bitterness of their Soul, and never eat with pleasure. They shall lie down alike in the dust, and the worms shall cover them, when they are brought to the Grave, and remain in the Tomb. Sirs, there are many dreadful instances in the Word of God, of the sad and sudden approach of this mer-

merciless messenger, death, which stands as so many Sea-marks to give you warning, lest death should come in an hour you look not for it; and find you unprepared. The King of the *Chaldeans* in his greatest jollity, and having not a thought of death, saw an hand writing on the Wall which was very terrible, and the same night was slain, *While he was feasting, and drinking wine, and praising the Gods of Gold and Silver; in the same hour came forth fingers of a mans hand, and wrote over against the Candlestick upon the Plaister of the wall of the Kings Palace; and the King saw the part of the hand that wrote: Then the Kings Countenance was changed and his thoughts troubled, so that the joynts of his loins were loosed, and his knees smote one against another, Dan. 5. 3, 4, 5, 6. & 30.* death is the King of Terrors, and Terror of Kings. Good *Hezekiah* received a sudden summons for death, *Isa. 38. 1.* which made him turn his face to the wall, pray and weep sore, and to chatter like a Crane, and mourn like a Dove, in the bitterness of his Soul, because he was to go to the gates of the Grave, and to the pit, where there is no hope. The first-born in Egypt were slain at midnight, which made a great cry, *Exod. 12. 29, 30.* *Korah* and his wicked

wicked company were swallowed up in the midst of their Rebellion, Numb. 16. 30, 31. *They went down quick into the pit, and all Israel fled at the cry of them.*

There died suddenly of the men of *Bethshemesh* fifty thousand and threescore and ten, because they looked into the Ark, 1 Sam. 6. 19. And God many times taketh away the desire of our eyes with a stroke, as he did *Ezekiel's* wife, Ezek. 24. 16. *Jobs* Children died at their banquet, *Ishboseth* was smitten and died in his sleep, *Ananias* and *Sappirah* being Husband and Wife died within three or four hours one of the other, with a lie in their mouths, Acts 5. 5, 10. The righteous Judge many times shoots an Arrow suddenly at wicked men, they die in the act of sin, Psal. 64. 7. When they are about to fill their bellies, the Lord doth cast the fury of his wrath upon them, as he did upon the chosen men of *Israel*, Psal. 78. 30, 31. Many times, God to execute his fierce wrath, sends out his destroying Angel, who will make dreadful work in a little time; for in one night in the Camp of the *Assyrians*, the Angel of the Lord smote an hundred and fourscore and five thousand, that in the morning were all dead Corps, Isa. 37. 36. How short and uncertain is

our life, subject every moment to the stroke of death, and which the least crumb or fly may put an end unto, as it hath to many? And as our end may be sudden, so also it may be violent; a mortal disease may invade both heart and head, and poor dying creatures many times are so distressed, and distracted, that they cannot think of any thing but their tormenting pain, being uncapable to say any thing to God, or men about their Souls! O how stupid and unsensible do many souls make their passage into the other world! Like *Nabal*, or like a man in a Lethargy; or as so many stocks or stones, and not awake till they awake in the flames of Hell. *The Rich man died, and in Hell lift up his eyes*; his first and second death was very unexpected. All you obdurate sinners! stand here and wonder at the matchless mercy and infinite patience of the great God, in delaying the King of Terrors so long; God hath not dealt so kindly with thousands of sinners that are gone before unto judgment, and who went down to the pit in a moment, witness the late dreadful plague, by the means of which a hundred thousand souls were sent into Eternity. O let not *London* nor *England* forget that, and other tremendous judgments which

which our sins have called for, lest a worse  
 than any yet should come upon us. The  
 forgetting of our latter end is a deadly  
 and provoking sin, and that which will  
 hasten judgment. Her flabbiness is in her  
 skirts, she remembered not her latter end; there-  
 fore she came down wonderfully, she had no  
 comforter, Lam. 1. 9. *Consider, That when death cometh to*  
*strike the stroke, your souls are startled, your*  
*Eternity is cast without change for ever:*  
 Then your immortal souls are for salvari-  
 on, or damnation; for eternal life, or eter-  
 nal death; for an eternal Heaven, or eter-  
 nal Hell. You sadly besotted souls! know  
 and remember, while you have a day, be-  
 fore the golden thread of life be cut, that  
 if you be found without Christ, Faith, Re-  
 pentance, Holiness, but a moment after  
 death, you are undone to Eternity. After  
 death all means and hopes fail, there is  
 no work or device in the grave, Eccles.  
 9. God will be then irreconcilable, sin un-  
 pardonable, Heaven not attainable, and  
 your Souls lost irrecoverably. And then  
 the Devil your bloody adversary will have  
 his design upon you; he knoweth that if  
 you be his in life and death, that you are  
 his



for ever, and that he and you shall never part. Sinners, this is certain, as the seed falleth, so it lyeth; as is the seed, so will be the harvest; if you do the Devils work, you must have the Devils wages; if you march under the command and conduct of the Prince of Darkness, and suffer him to lead and hurry you hither and thither at his will whilst you live, you will be his Prisoners and slaves in that dreadful dungeon of dismal darkness after you are dead.

Consider, the Land of darkness is no place for service, there is no repenting in the Grave, no Lord have mercy on us written upon Hell gates, no Sabbaths, no Sermons, no Ministers there. 'Tis in the time of life that you are to labour, and make preparation for Life Eternal; because according to your work and choice in this World, will be your everlasting Lot in the World that is to come. It is appointed for you once to die, and after death, *Heb. 9. 27.* The pale Horse death goeth before, and Hell followeth after, *Rev. 6. 8.* there will be no change of your condition, the eternal ruin, or eternal welfare of your precious souls depends on these few minutes, this swift stream of mans life, after it once turneth or declineth, ever  
run-

runneth with a perpetual ebb, never floweth again: so that all that you leave undone now, will be undone for ever. If you die unbelievers, you will be unbelievers for ever; if you die under the guilt and power of sin and wrath of God, you will remain under the guilt of sin, and wrath of God for ever: but if you die holy, humble, mortified, sincere souls, you will remain holy, heavenly, and in the favour of God for ever, *Rev. 21. He that is filthy, will be filthy still, and he that is holy, will be holy still*: But the impenitent unpardoned sinner, though he live a hundred or a thousand years in satisfying his lusts, will be accurst at last. Poor sinners! that read this little Treatise, let me beg you to be up and doing while it is day; the night will come, wherein you, nor no man can work, *Job 9. 4.* then to your work with might and main, while your candle is burning, your Sun shining: Will you yet loiter, and see your glass running, your Sun setting, your selves dying, and your souls perishing? *O seek the Lord while he may be found, Isa. 55. 6.* in an acceptable time, *2 Cor. 6. 2.* before the day pass as the chaff, before the decree bring forth, before the evil day cometh, before they that look out of the Windows be dark, and the keepers

keepers of the house begin to tremble, before the doors be shut in the streets, and the silver cord be loosed, or the Pitcher be broken at the Fountain, before you are gone to your long home, and the spirit return to God that gave it.

Consider with your selves, are you fit to grapple with this mighty Monarch Death, are you fraughted for this long Voyage, and ready and willing to pass through this dark Entry? take heed, and fear, lest you be found unfit; think upon the sadly deluded Virgins, that had their Oyl to buy when their Lamps should burn, and so came to the door, but found it shut: think on poor *Esau*, that was hunting for Venison, while he lost the Blessing.

Poor perishing souls! what do you intend to do? if you will work, it must be now or never; are you resolved to seek and secure the Kingdom of God first, *Mat. 6. 33.* whilst it is called to day? or will you bestow nothing but the dregs and snuffs of rotten old age upon God and your immortal souls? Oh that you might know in this your day the things which belong to your peace, before they be hid from your eyes!

9. Lastly, Consider, *That it is the most dreadful and amazing sight on this side hell, to see a Christless Unbeliever breathing out his last* : There are other sad sights, viz. to see a man starving for want of bread, or dying for want of a Physician, or drowning for want of a Boat; or to see a man dead, a corps, a body without a soul, but ah! how sad and astonishing a spectacle is it, to see a man near the coasts of Eternity, viz. to behold a wretched sinner in his cold sweats and dying groans, with his precious and immortal soul standing on his pale, cold, quivering lips, and death the great Conqueror, and King of Terrors marching furiously with his Writ of remove in one hand (not to be reversed) and his deadly dart and sting in the other hand; Conscience on the rack, barking, biting and tearing him like a Lion; the Devil, Gods Executioner looking on, and standing by; the heart under dejecting and sinking despair, the eyes dim and fixed, his heart-strings ready to break with anguish; his Wife, Children, Friends, at the bed-side weeping, sighing, crying, wringing their hands, beating their breasts the Wife crying out, *alas my Husband!* the Child crying out, *alas my Father!* The poor perishing soul all this while look-  
ing

ing backward upon his mis-spent time, and by-past sins, inward upon his own heart, a dreadful sight ! where he seeth no Christ, no Graces, no Purity, nothing but sin, guilt, death, darkness : Then looking upward to that God that has been provoked, to that Christ, that hath been rejected, to that Heaven and Eternity that he hath lost; and looking downward to that dark and dreadful pit, that must be his place and portion ( with a fearful looking for of judgement ) seeing the Devils come and ready to seize upon him. O what a dreadful out-cry and shriek will the Soul make when it departs. perceiving it self sinking down, down to the burning Lake, and bottomless pit, where he must take up his lodging with devouring fire to all Eternity !

The pangs of death, the worlds loss, anguish of Conscience, and frights of Hell meeting together, will make a man perfectly miserable, and force him to cry out with cursed Cain, Gen. 4. 13. *my punishment is greater than I can bear*; or to say (with the sadly afflicted Church) *Behold no sorrow like unto my sorrow*. And if the dreadful reflection of a guilty accusing Conscience be so tormenting here, what will the whole flame of Sea and wrath be,

when poured out to the very utmost?

Senseless Sinners! Consider, this may be your doleful case when you come to die, viz. to have much sorrow and wrath with your sickness, Eccles. 5. 17. *For there is no peace to the wicked, saith my God*: not one word in all the Bible, but speaks terror in life and death, though the sinner lives a hundred years he shall be accurst; he dieth under all the curses written in Gods Book; yea, under that most dreadful Gospel-curse, 1 Cor. 6. 22. The apprehension of which will cause such distraction of spirit, and sad reflections of guilt, which will make them curse their God and their King; looking down to the pit, roaring out, *who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings?* Therefore be wise to consider this, all ye that forget God, *lest he tear you in pieces, and there be none to deliver*, Psal. 50. 22.

And as it is dreadful and amazing to see the unbeliever dying, so on the contrary, 'tis comfortable and reviving to see the godly man dying, because his *ultimum* is his *optimum*, his last is his best, *the day of his death is better than the day of his birth*, Eccl. 7. 1. *his end is peace*, Psal. 37. 37.

God at peace, conscience at peace, and all at peace; O blessed sight, to see the heaven-born

born panting Soul going out of the World upon the wings of joy, calmness, and serenity of Spirit, with full sail for Heaven; longing and crying out, make no tarrying O my God, haste my beloved, haste; so come Lord Jesus; I desire to depart and to be with Christ, which is best of all, *Phil. 1.23.*

You have heard what are the great things to be considered, namely, that an end will certainly be, this World is no place of continuance; they that now see you, e're long will see you no more for ever: You have heard that your present things will perish, that sin so full of deadly poyson will leave a sting, a dart that will strike through your Liver, and that the case of the wicked will be doleful, dreadful, yea, desperate, when they come to die; for when death comes, your soul then will be stated so as there can be no alteration to eternity.

The next thing is, to speak to the reasons why it's a duty and matter of such moment to consider, which are these following.

*Reason 1.* Is taken from God, because the only wise, gracious, most indulgent, and most compassionating God wisheth it, and that most vehemently: O that they were wise! that they understood this, that they would consider their latter end! Sirs, in this pathetic Option or desire, there is the very

tender bowels of God ; this is the very language of his heart, and it is, as if he had ( after the manner of men ) spoken thus to his faithful servant *Moses*. I have but one wish, or request, and all is comprehended in this one, *viz.* that thou shouldst go and tell them from me, that they must be wise to consider this, to remember the days of old, and the years of many Generations, what I have done for them in choosing them above all Nations of the World to be my Treasure, portion and peculiar People ; and because I love them I have delivered them, wrought wonders for them in *Egypt*, the Red Sea, and in the Wilderness ; and have kept them as tenderly as the apple of mine eye, carrying them upon Eagles wings, but yet let them know, that they have forgotten me, provoked me, and that their end is like to be miserable ; for a fire is kindled in mine anger, and unless they do speedily consider it, will burn to the lowest hell.

Now you souls in peril, which is best ? to thwart, cross, and grieve your well-wishing, dearest, best, and only friend ; or to please and gratify your professed, deadly, implacable enemy ? Your Adversary the Devil cannot endure that you should think of Death or Dying ; for if Satan  
that



that old Serpent would permit, and suffer you to look into hell, he could neither drag nor draw you thither at his pleasure. And will you go on in the ways of sin and death? or bethink your selves whose you are, what you have done, whither you are going, and what is like to become of you when your breath is gone, what provision you have made for the other World, that so the great business between God and your souls may be made up.

Sinners! if the infinitely holy, just, and righteous God did desire or design your ruin and destruction, he would not have excited you to this solemn and serious consideration of the end of Sin, Death, and Eternity, untill it were too late, and you left without remedy; so that what is here intended, hath a tendency to make you happy if it be regarded. *O that they were wise, &c.*

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**Real. 2.** *Because a deep, serious, and heart-affecting consideration of death and the grave will both realize it, and represent it as near, even at the door, and make it to stand in open view: Whereas things looked upon at a distance, whether they be good or whether they be evil, have but a little, if any influ-*

ence : now a fixed and hearty consideration will give as it were a being for future things, and bring them near, so that you may really converse with those things.

A truly Godly man that hath a view of unseen things by Divine Contemplation here, upon the wings of Faith and Hope, he may ascend up to heaven, and walk a turn in the golden streets of the New *Jerusalem*, as the Prophet *Ezekiel* was in the Vision of God at *Jerusalem* in his mind, when his body was by the River *Chebar* among the Captives in the Land of the *Chaldeans* ; so likewise those sadly wounded spirits, who through fear of death, are all their life-time subject to Bondage, being exercised with soul-conflicts, and under powerful cutting and killing convictions of sin and misery, have such dark and dismal thoughts and apprehensions of hell and the wrath of God, which makes them ever and anon to enter into the Chambers of death, and visit the Prisoners of the Pit, and look upon that Black Gulf and fiery Furnace to be so near, that they are on the brink of it falling down continually. This hath been the case of many of Gods precious ones, who are now in Heaven above all these fears and frights that were once more bitter than death.

And

And Oh how many travailing with these pangs and agonies of Soul, are ready to cry out with holy *Job*! Chap. 6.4. *The Arrows of the Almighty are within me, the posson whereof drinketh up my spirit, the terrors of God do set themselves in array against me*: Such is the nature of meditation, or consideration, that it will cause future and remote things to have a real, powerful, and deep impression on our minds. As for instance:

A Merchant in *India*, by his meditation or contemplation, may converse with his Affairs, his Wife, Children, and Friends in *England*, or a Merchant that's walking on the Exchange in *London* may have his mind and thoughts in *Spain* or *Italy*, or elsewhere; a Malefactor cast into Prison for some notorious crime, may long before the Assizes, converse with all the sad circumstances of his Tryal, he may ( in his thoughts ) see himself brought to the Bar, standing before a terrible Judge to hear his Indictment read, the Charge proved, his doom and sentence pronounced, and see ( as it were ) himself, at the place of his Execution, with the Rope about his neck, which must immediately hang him: And if you would in good earnest set your selves to consider your latter end, you may really

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really and heart-affectingly converse with Old-age, Weakness, Sicknes, your Death-bed, short breathing, cold sweats, dying pangs and groans, winding sheet, coffin, and see your selves ( as it were ) stretched out, nailed up, and on the shoulders of men carrying to the Grave, where worms and filthy Vermine must feed upon you.

The Servants of God and Saints of old have done this with great success, and soul-advantage, and so should you. They have reckoned or counted their Lives by Days, because they were every day liable to Death, and expected it daily. *Teach us to number our days,* said Moses, Psal. 90. 12. *Few and evil have the days of my life been,* said old Jacob. *For man that is born of a woman, is of few days,* Job 1. 1, 5. *All the time of which (said Job) will I wait till my change come,* Job 14. 14. *For I know that thou wilt bring me to death, and to the house (a dark house) appointed for all living.* And Chapter 17. 1. he said, *my breath is corrupt, my days are extinct, the Grave is ready for me, wherever he went or came, he was looking for a Grave.* ( Again, by consideration we may not only look to the Grave, but beyond it, to the great transactions, and astonishing things that shall be after death. We may converse

with

with the worlds burning, Christs coming, the Trumpets sounding, the graves opening, the dead's rising, the wicked's roaring, (who as jolly as they are) shall then cry to dead and deaf Mountains and rocks to fall on them, to hide them from the dreadful face of the now slighted Son of God; for in that great day of his fierce and terrible wrath, they will not be able to stand, *Rev. 6. 16, 17.*

By this realizing believing consideration, we may see the Judge standing behind the door; and the Son of God (as it were) ready to break forth of the Clouds with power and great glory, as *Hierom* did, who said, whether I eat or drink, I hear this voice in my ears, *Arise ye dead, and come to judgment*: now if a right consideration of the great things to come be so penetrating, and heart-awakening, let death which always doggeth you at your heels be often upon your thoughts, your heads and hearts too should be much upon it; every night you lie down, and every morning you arise, let there be some serious and awful thoughts of Death and Eternity. That which many have engraven on their Rings, *viz. Remember to die*, let it be by the pen of a Diamond written on your hearts. It is storied of *Philip of Macedon* that

that he laid a charge upon one of his Servants to come every morning into his Chamber, and proclaim this, that he was mortal; and if a Heathen were so carefull of keeping the memory of his Mortality, much more should a Christian: we should always remember the days of darkness, and keep Life and Death, Heaven and Hell before us, there being but a step between us and Death. The neglect and want of this, was *Israels* sin, and *Jerusalems* too, *She did not remember her last end, therefore she came down wonderfully*, Lam. 1. 9. and this God who would have us remember and consider, doth sadly complain of by the Prophet, *Isa.* 1. 3. calling Heaven and Earth to witness for him. *Hear O Heavens, and give ear O Earth, the Ox knoweth his owner, and the Ass his Masters Crib, but Israel doth not know, my people doth not consider.*

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Reason 3. *A serious consideration of your latter end (through grace) will prove an absolute and sovereign Antidote to expell the greatest evil, (yea, a means to escape an infinite loss,) viz. sin and the dreadful effects and consequences of it.*

What

What is the cause of that inundation and Sea of wickedness, and most prodigious sins that are now in the world, and in this Nation, in every City, Town, and Place, and in most Families, among all ranks and degrees of men, *viz.* Magistrates Ministers, People, Parents, Children, Masters, Servants, but this, their not duly and deeply considering their latter end? This we find laid down in the Word of God to be one main ground of all sin, and of the neglect of duties.

You careless Souls! Did you believe and remember that you must die, and come to judgement, that your naked souls, and naked sins, must shortly stand before the most tremendous, direful Judge of quick and dead, the reflection hereof would be as a knife at your throats, as a sword at your breasts, or as a hand-writing on the wall, to retard and hinder your constant and desperate course of wickedness.

O what horrid, hellish outrages are now committed, and that deliberately, impudently, obstinately, even against the light of Nature, Conscience, Scripture! What Cursing, Lying, Swearing, Blaspheming, Sabbath-breaking, Cheating, Couzening, Stealing! What Wantonness, Filthiness, Uncleaness, Swinish Drunkenness, Covetousness,

Covetousness, Earthly-mindedness ! what Mocking, Scoffing, Wrath, Envy, Malice, Pride, Passion, and Spiritual Wickedness too, as Unbelief, Atheism, Impenitency, Hypocrisie, Apostasie, Hatred of God, his People, Ministers, ways and Ordinances, every where aboundeth ! Men declare their sin like *Sodom* ; and are not ashamed of the unfruitful works of darkness, and why ? but because they do not set their minds and hearts upon their latter end.

Poor dying sinners ! Let me ( out of tender compassion to your bleeding, and almost sinking Souls ) intreat you as for the Lords sake, to go down to the grave, to go down to Hell in your thoughts, and stop here, and think of the King of Terrors, the worm of Conscience, the approach of Devils, the burning Lake, the bottomless pit, the loss of God, of Christ, of Heaven, and your precious Souls ; remember those fiery scorching endless flames, the presence and company of Devils, Reprobates and damned Spirits ; and your sweet morsels will be gall and wormwood to you. These amazing things being truly reflected on, will be as Lightning in your eyes, Thunder in your ears, as Thorns, Darts, and Swords in your flesh, as Poyson in your bowels, as Fire in your bones,



to compell and force you speedily to curb and check the reins of your hellish lusts, that so you might flye from the wrath to come.

Did you but view that dark and cold grave, and hot hell that is so near, you would rather starve or die, than run to that excess of riot; you could not sleep, and snort, dance and sport upon the pits brink under such a consideration.

But forget all this, banish the thoughts of God, Death, and Hell, and you will run and rush into sin, as the horse into the Battel, *Luke 12. 45.* crying peace, peace, till danger, death and destruction come, *1 Thes. 5. 3.*

This was that mighty sin that ripened *Jerusalem* for ruin, and brought her down wonderfully. *Her filthiness is in her skirts, she remembreth not her last end.* The Lord complaineth by the Prophet *Isaiab* of the same thing, *Israel doth not know, my people doth not consider :* But what follows, *a sinful Nation, a people laden with iniquity, a seed of evil doers; they have forsaken the Lord, they have provoked the holy one of Israel.* Compare *Lam. 1. 9.* with *Isa. 1. 3, 4.*

But he that doth that which is Lawful and right, shall save his soul alive; who is that? He that considereth, and  
turn-

turneth away from all his transgressions that he hath committed, he shall save his soul, whosoever doth perish, that man shall never perish, Ezek. 18. 14, 28.

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Reas. 4. *The consideration of your latter end, will be a powerful incentive to make you exert, and put forth the greatest industry in a way of duty; Yea, it will certainly have an influence upon all our duties, and upon all our graces; for considering, and doing are frequently joyned together, Psal. 41. 1. Prov. 31. 16. She considereth a field, and buyeth it: I thought on my ways, or considered my ways, and turned my feet unto thy Testimonies, Psal. 119. 59. Lam. 3. 40. Heb. 10. This, if any thing, will make you serious, diligent, and constant in any duty, and to work while it is day, before the night cometh, wherein no man can work.*

*The Apostle exhorts, to consider one another, to provoke to love and good works; and so much the more as ye see the day approaching, Heb. 10. 24, 25. The remembrance of the day of our Death, and of our passing into Eternity, with a deep impression of it upon the heart, will be as a voice of Thunder, speaking to the secure senseless sinner. Awake, awake, thou that sleepest, open thine*

thine eyes, stand upon thy feet, and behold and see what a Sea of blood and wrath is here. See and believe, believe and consider, consider and fear, fear and flye, and make haste in thy work: Thy work is great and weighty, diversions are many, adversaries are strong, thy strength is small, thy time is short, thy account is great, Death and Judgment are at the door, therefore up and be doing, now or never.

You slow and sloathful souls! Let your apparent and inevitable danger suddenly provoke and spur you unto your duty, to seek the Lord in a time accepted, before the door of life be shut, God withdrawn, and Mercy quite gone.

The profanest Sea-man will sigh, mourn, pray, promise, vow, if death and danger looks him in the face; when the Ship was like to be broken, and death threatned immediately to surprize them, the Mariners were sore afraid, and cryed every one to his God. And this the very light of nature dictated to the Ship-master (though a Heathen) that then it was no season to sleep; *What meanest thou O sleeper, arise, and call upon thy God, if so be that God will think upon us that we perish not.* *Jonah 1. 6.* And the most notorious Thieves and Murderers will pray in Prison,

son, or when they come to the Gallows, the place of Execution.

When the most Righteous Judge sent his destroying Angel to the City of London, and other places in the year 65. for the dreadful fear of which many thousands did flye, and many thousands did fall, viz. the Carcases of men like dung upon the ground, and as handfuls after the harvest-man. When death did knock at a thousand doors in one night, O what confessing of sin, fastings, cryings, and importunate knocking was there at the throne of grace (and it may be by many persons and families, that prayed but little before or since.) That God would pity, pardon, and remove that amazing, sweeping Judgment, which is now almost forgotten. Upon an awakening apprehension of Nineveh's fatal ruine, the King and his Nobles decreed and proclaimed a Fast, and enjoyned every one to cry mightily to God, *Jonah 3. 7.*

Sinners, were you but truly sensible of your peril, you would pray to purpose, viz. more ardently, more inwardly, more deeply, more affectionately than ever you have done. It was a supposed danger, and that of death, that caused Jacob to weep and make supplication; *For Esau hated Jacob, and said in his heart, the day of mourning*

*mourning*

mourning for my Father are at hand, then will I slay my brother Jacob, Gen. 27. 42. and Jacob was greatly afraid and distressed Gen. 31. 7. Which made him so importunate with God for deliverance, and he prevailed, Gen. 31. 11. Hos. 12. 4. Poor sinners! your case is dangerous, ( I will not say desperate ) but you are ignorant of it; you do not know that you are poor, miserable, blind, and naked; were you but sensible that you are liable to the wrath of God, the stroke and sting of Death every moment, it would constrain you to cry mightily to God for pardon. Holy Job, when he considered of Death and Judgment, set Prayer to work, and said, *Why dost thou not pardon my transgression, and take away mine iniquity; for now shall I sleep in the dust? O that thou wouldst hide me in the grave, that thou wouldst keep me secret till thy wrath be past, that thou wouldst appoint me a set time, and remember me,* Job 7. 21. & 14. 13. This also made those two gracious Kings, Hezekiah and David to weep and pray in the bitterness of their souls: *In those days was Hezekiah sick unto death, and Isaiah the Propbet came unto him and said, Thus saith the Lord, Set thy house in order, for thou shalt die, and not live. Then Hezekiah turned his face to the wall,*

*wall, and wept sore, and prayed to the Lord*  
 Isa. 38. 1, 2, 3.

*David*, when the sorrows of death compassed him, and the pains of Hell got hold of him, then (said he) *I called upon the Lord, O Lord, I beseech thee deliver my soul* Psal. 116. 3, 4. *Jonah* that could sleep in the Ship, prayed in the Whales belly, *Out of the belly of Hell cried I, and thou heardst my voice*, Jonah 2. 2. The Apostle *Peter* and *Christ* himself presseth Prayer from the consideration of the end of the World. *The end of all things is at hand, be ye therefore sober, and watch unto prayer*, 1 Pet. 4. 7. And, pray, (saith *Christ*) *that you may escape all these things, and stand before the Son of man*, Luke 21. 36. Neither doth our dear Lord *Jesus* press that on us, which he did not practise; for being sensible of the bitter and most dreadful cup of his Fathers wrath, he prayed, *Father, if it be possible, let this cup pass*, Mat. 26. 39.

Sinners! let me tell you, as secure and senseless as you are, an awakening impression of approaching Death and Judgment upon your souls, would be as the cry at midnight to excite and stir you up; to get in your Oyl, and to trim your Lamps. The Virgins both wise and foolish were all asleep, and secure enough, untill that

that sudden and amazing cry was heard, *Behold, the Bridegroom cometh, go you forth to meet him*, Mat. 26. 6. *Then they all arose and trimmed their Lamps.* 'Tis the storm and calm that hastens the Bee into the Hive, that brings the Traveller into his Inn, the Ship into the Harbour: So likewise the sense of death the dead and drouzy professor unto his Prayer. *In their afflictions they will seek me early*, Hof. 5. 15.

An heart-affecting Meditation of unchangeable eternity, will be as a voice from the Clouds, crying, *Haste sinner, haste, post-haste; haste as for thy life in the work of Faith and Repentance, in parting with sin, and closing with Jesus Christ, without which there will be no hope.* Noah was moved with fear, and prepared and got into the Ark, to the saving of his house, when the secure deluded World died by the deluge, *Heb. 11. 7. Knowing the terror of the Lord, we perswade men*, 2 Cor. 5. 11.

You wretched sinners, that will not believe or consider untill you are just dropping into the pit: if you had but a little cranny to look into the other World, how violent and resolute would you be in the speedy prosecution of your known duty? you would examine, prove, and try yourselves; you would read, hear, meditate, watch,

watch, pray, repent, fear, love, obey more  
 than ever. Did you see, the night will  
 come, is coming, and that the days of dark-  
 ness shall be many, *Whatsoever you do, you*  
*will do it with your might,* Eccles. 9. 10.  
 Now before the decree bring forth, before  
 the day pass as the Chaff, before the fierce  
 anger of the Lord come upon you, seek ye the  
 Lord; for how shall you escape, if you neglect  
 so great salvation? Zeph. 2. 2, 3. Heb. 2. 3.

Reas. 5. You are to consider your latter  
 end, because here lieth your highest wisdom;  
 That they were wise, &c. If you would  
 be so wise as to exceed all the wise men,  
 great Statists, and Politicians in the world,  
 it must be in considering of, and preparing  
 for your end. Sirs, in this you are most  
 concerned, because hereby you will pro-  
 mote your own interest, for it will make  
 a man profitable to himself, wise for him-  
 self, Job 22. 2. Prov. 9. 12. 'Tis true  
 Wisdom to understand this, viz. to be wise  
 to that which is good, Ram. 16. 19. to be  
 wise in Christ, to secure the chiefest good  
 is the best wisdom.

There are many worldly wise men, who  
 while they live, provide for every thing  
 but death, and they are often ready to die,  
 before



more before they begin to live, ( in a spiritual  
 t will sense ) and is it not a very unfit and sad  
 dark reason to prepare for death, when it is a  
 2, you burthen to live? And indeed, such are the  
 2. 10 many evils attending Old Age, that men  
 before can have no pleasure in them, *Eccles. 12. 1.*  
 fierer And shall these be accounted the only wise  
 e also men, that are but wise in their *Generation*  
 gle to get the world, to pursue lying vanities,  
 2. 3. and forsake their own mercies, to hew  
 out Cisterns, broken Cisterns that can  
 hold no water, and forsake the Fountain  
 of living water? This is to prefer Pebbles  
 before Pearls, to gain Earth, and to lose  
 Heaven, *Jer. 2. 33. Jonah 2. 8. Mat. 16.*  
 26. To be happy for a time, and misera-  
 ble to Eternity.

True wisdom, and serious consideration  
 is exercised about things good and evil:  
 yea, it is conversant about the best good  
 how it may attain it, and about the worst  
 evil how it may impede, avoid, and escape  
 it, chusing the most adequate and effectual  
 means to bring it to pass. This excellent  
 Divine Wisdom is proper and profitable  
 to direct, *Prov. 10. 10.* and so it doth every  
 considering godly man while he lives, first-  
 ly and firmly to secure that which he hath  
 of greatest value, viz. a precious soul,  
 more worth than any thing he stands pos-  
 sessed

lesied of. If all the Rocks were Pearls, all  
 the Earth and Heaven Gold; or if all the  
 water in this vast Ocean were converted  
 into Crystal, or the most precious stones  
 in the World, and put all in one scale,  
 and the soul into the other scale, the Soul  
 would weigh it all down. Our dear Lord  
 tells us, that the gaining of the whole  
 World is an invaluable consideration to  
 the loss of one Soul, *Mat. 16.* So that he  
 must be wise indeed, that hath gotten a  
 Cabinet for this rare incomparable Jewel  
 where it will be for ever safe. *He that*  
*winneeth Souls is wise*, saith the wisest of  
 a meer man, *Prov. 11. 30.* and sure then  
 he is so that saves his own. Again, he that  
 considereth his end, is in the very way to  
 procure and make the best friend that will  
 certainly stand him in stead to purpose, and  
 in the greatest peril, *viz. God, Christ, An-*  
*gels, Saints, Conscience, Scripture, his real*  
*friends.* When once the breach is made  
 up between God and the poor Soul, who  
 can harm or hurt it? *If God be for us,*  
*who can be against us?* *Rom. 8. I will lay*  
*me down and sleep in peace,* *Psal. 14. 8.* More-  
 over, he provideth against the greatest  
 wants, by laying up for a spending time.  
 There was not a man to be found in all  
*Egypt* so wise as *Joseph*, who fore-seeing  
 their

their want, filled the storehouses against the years of Famine ; *he that gathereth his meat in the Summer* (saith Solomon) *is wise*, Prov. 10. 5. Consider the time of Youth is your Summer ; old age, a sick-bed, is not a gathering but a spending time, and you are not wise, wise towards God, wise for your precious Souls, that do not make it your business to trade and lay up a stock and store against that time. Many a silly Soul, like the wanton Grasshopper, leaps, and skips, chirps, and sings all the Summer, and when the Winter cometh, perisheth for want : But the truly serious and considering Soul, like the laborious Bee or Ant, toils or labours in the Summer : And that man might put off sloth, and learn his duty, and so provide for time to come, Solomon sends him to the Ant, *Go to the Ant thou sluggard, consider her ways, and be wise, which provideth her Meat in the Summer, and gathereth her food in Harvest*, Prov. 6. 6, 8. And so the wise in heart, that trade for Eternity, lay up the best supplies against the evil day which are the favour of God, and interest in Christ, pardon of sin, peace of Conscience, a stock of prayers, rich and choice experiences, and love-tokens of their Fathers Favour, the evidences of their Heav-

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venly

venly Countrey. This is the hidden and Heavenly Treasure of the Godly man, who only is called the man of Wisdom, *Mich. 6. 9.*

Besides, he preventeth the worst evils, *viz.* the guilt of Sin, the sting of Death, Torrows of Hell, terrors of Conscience, the wrath of God, the loss of God, his Soul, and Heaven. This infinite and irreparable evil or loss he shall never sustain, because this timely consideration of Death, and Judgment, will be as means to fit him for it. *They that were ready went into the Marriage, Mat. 25. 10.*

But for you that are careless of your immortal Souls, that think not of Death, that will not consider your latter end (if infinite mercy do not speedily prevent) you will certainly die without wisdom; If you do not seasonably secure your souls, make God and Christ your friends, (while the poor people of God lay up a treasure in Heaven) a good foundation against the time to come. *You will treasure up wrath against the day of wrath, and revelation of the righteous Judgment of God, Rom. 2. 5.* And this is the doleful case of many worldly wise men, and of those too whose office and imployment is to keep, (if it might be) others alive, *viz.* to cure diseases

cases, and prevent Death. It is observed concerning *Paracelsus*, a great Physician, a man very skilful in Chymical Experiments, that he bragged and boasted, that he had attained to such wisdom in discerning the constitutions of men, and in studying Remedies, that whosoever did follow his Rules, and keep his Directions, should never die by any disease, casually he might, and of old age he must, but he would undertake to secure his health against Diseases. A bold and most presumptuous undertaking; But he who by Art promised to protect others, could not by his Art make himself a Protection in the prime of his Age, who died before or when he had lived but thirty years.

Poor Mortals! sith that you cannot prevent Death, it is your wisdom to prepare for it; and for as much as you cannot by any means, power or skill keep off the stroke of Death, get while you may, a remedy or Antidote against the sting of Death, that when you die, you may not be unpreparedly, or die without wisdom. *For man in honour that understandeth not, is like the beast that perisheth*, Psal. 4.20. So did that miserable mistaken rich man, who (though by himself or others judged wise) in the account of the only

wise God was a very fool; who providing only for the time of life, and not for death, did deserve the name of *thou fool, this night shall thy Soul be required*, Luke 12. 20. A dark and dreadful night indeed, in which he lost both Worlds at once, Earth and Heaven too. And will you say that you are wise, and not consider what your end shall be? The five Virgins are called foolish Virgins. But why? Because they did not make provision for the Bride-grooms coming, and when they came to the door, it was shut upon them, ah! sad and dreadful disappointment, 25. 10.

But the diligent and prepared soul, that hath gotten in his oyl, and made all ready, is in a capacity to look upon Death with a smiling aspect, because the deadly poyson and sting is out, and it can but kill the body, 'tis not able to hurt the Soul: But the sleepy secure sinner will be dreadfully surprized, as *Belshazzar* was by the hand writing, that appeared on the wall, the terrifying and amazing sight of which changed his countenance, and troubled his thoughts, so that neither his Wine, his Wives, or Concubines could comfort him who had lifted up himself against the Lord of Heaven, *Dan. 5.*

Sinners! Consider the King of Terrors

a terrible sight, and to none more than  
 to those that have their Heaven here, it  
 will be to those as the tearing of their Caul  
 from their very hearts, worse than cutting  
 off a Member from the Body; for many  
 have suffered the loss of members to save  
 their lives; *O death, death, death, how bit-*  
*ter, bitter is the remembrance of thee to the*  
*man that is at ease in his possession!* And  
 let me tell you, evils and dangers, by how  
 much the more sudden and unexpected  
 they are, by so much the more dreadful and  
 astonishing they are. What a sad and hide-  
 ous cry was there in *Egypt*, when at mid-  
 night God smote their first-born, and al-  
 so when the Earth opened her mouth and  
 swallowed up *Korah* and his cursed com-  
 pany, that went down alive unto the Pit,  
 insomuch that all *Israel* fled at the cry of  
 them, for they said lest the earth swallow  
 us up also, *Numb.* 16. 31, 32, 34. And  
 how terrible was that sudden shower of  
 fire and brimstone upon filthy *Sodom*, af-  
 ter a bright Sunshiny morning, *Gen.* 19.  
 32, 34. So when grim and gaily death  
 cometh in a black night, and draweth the  
 Curtain, and looketh upon the secure sin-  
 ner, it will be very formidable; for who  
 can look death in the face, that dare  
 not look God or his own Conscience.

in the face? but the sincerely godly man, fitted for Death, may look and live above the fear of Death and Hell, and welcome Death, as old *Jacob* did the wagons that his Son *Joseph* sent to fetch him down to *Agypt*, when he saw the wagons, the spirit of *Jacob* their Father revived, *Gen.* 46.27. Death, though a grim porter, will open the gates of glory to every Believer, and let them into their Fathers house, for both life and death are theirs, *1 Cor.* 3.22. *Blessed are the dead that die in the Lord*, *Rev.* 14. 13. *To me to live is Christ, and to die is gain*, *Phil.* 1.11. *Whoso is wise, will observe these things*. There are the Reasons why your latter end must be considered.

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### *The Application.*

If it be a duty so necessary to mind your end, I shall descend to improve it by way of Application.

*Use 1.* This calls aloud unto all you unconverted sinners that have made no preparation for Death and Judgment, to stand and wonder, or sit down and admire at the unweari'd patience, the matchless and amazing mercy of the infinitely gracious and glorious God.

Hath



Hath the most righteous, just, and sin-revenging God, held your souls in Life, and kept you from Death and Hell to this very day? And will you not, even to astonishment, adore the unsearchable riches of Grace? Men commonly wonder at things above their reach, or that for which they can give no reason, and specially at rare, singular and unmerited mercy. Now stop a little, and spend a few serious thoughts, and consider, what reason can be given that you should be numbred among the living, when so many are dead that you should be in the World, and so many thousands of Men, Women and Children in their Graves, and their precious souls you know not where. Now that your bodies are not laid up in that dark and dismal prison of the Grave, and your dear never-dying souls, bound, fettered, and chained in that direful painful Prison of Hell, is matter of the greatest wonder in all the World. Have you not cause to doubt that many of your Neighbours, Relations, and sinful companions and acquaintance are gone down together, and it may be some of those you least suspect. And you know not how many are now in flames for the very same sins that you stand guilty of, if not less sinners than

your selves. O admire and bless God with your whole Souls, that you are yet on this side the Grave, and not gone down into that place of torment; you enjoy many opportunities for your souls, and are still exhorted to part with sin, to turn to God, to accept of Christ, to think of Death and Hell, that so you might never see it or feel it; for there is much more in the pains of Hell, and wrath of God, than ever you heard, or can imagine. *According to thy fear, said Moses, so is thy wrath,* Psal. 90. 11.

Poor sinners! You are still the living Monuments of infinite kindness, and therefore let not the living man complain. Suppose you had died when Death seemed near, when you were sick and weak, ready to give up the Ghost, or when those many thousands died by the Plague or Sword, in what a miserable condition had your souls been, to be shut up with Devils and damned Spirits in the Lake that burneth with fire and Brimstone. And will you still maintain your enmity, increase iniquity, and even dare God to damn you? Sinners, are you not besides your selves? yea, stark mad, to make God, that should be your best friend, your worst foe; for if his anger be kindled but a little, it will  
burn

burn to the lowest Hell, and none can quench it, or stand before it. *Can thine heart indure, or thine hands be strong in the days that I shall deal with thee,* Ezek. 22. 14. Who can dwell with devouring fire? *Who would (saith the Lord) set the bryars and thorns against me in battle? I would go through them, I would burn them up together,* Isa. 27. 4. O when will you come to your selves, and throw away your arms and consider your Souls? or will you not be saved, when shall it once be? why will you die? let these Cords of Love draw you, and cause you to say, *Behold we come into thee, for thou art the Lord our God.*

Consider, others dreadful ruine hath been your warning, that are now lockt up in that dark Dungeon, and shall come up no more, and whom the Devils are now tormenting the worm biting, and the fire burning. You are at present free from that boiling Chaldron, and in the Land of the Living; O praise, praise the Lord for his long suffering, you being but as it were under a reprieve; O prize, and improve your life, and timely prepare for Death; for if thy life were ended, thy soul separated, and not peace with God made, thou wert an undone Soul: There is no place for Repentance in the Grave, no

Christ or pardon to be obtained in Hell. Bless God your Glass runneth, your Lamp burneth, the day of Grace is yet continued, your dear Lord upon the Mercy-seat, therefore there is hope.

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*Use 2.* This justly reprehendeth all that slight or neglect this great duty, but especially these three sorts: none of which do seriously consider their latter end.

*Viz.* { 1. *The insolent Atheistical Sensualists.*  
 2. *The Ignorant and Inconsiderate.*  
 3. *The selfconfident and presumptuous*

1. It condemneth *Atheistical Sensualists* that put the evil day far from them, *Amos 6. 3.* and who drown or banish the awful thoughts of God, Death and Eternity out of their minds and hearts. *They take the Timbrel and Harp, and rejoyce at the sound of the Organ, and say unto God, depart from us, for we desire not the knowledge of thy ways, Job 21. 22, 23. God is not in all their thoughts, Psal. 10. 4.* They are resolved for a short life and a merry, whatever be the dreadful issue. *They chant to the sound of the Viol, and drink Wine in Bowls, and eat the Lambs out of the Flock, and stretch themselves upon their Conches, saying in their hearts, as that wretch, Luke*

12. 19. *Take thine ease, eat, drink, and be merry: They will satisfie their Lusts, enjoy the pleasures of the flesh, walk in the ways of their hearts, and in the sight of their eyes; and hereby they make the breach wider, and themselves seven times more the Children of the Devil, though at last they sit down in everlasting sorrow. Let us eat and drink, for to morrow we die.*

You poor desperately deluded Souls! did you believe what you have read and heard of the other World, or what the Scripture of infallible verity speaketh of the infinitely holy, great, and terrible God (who will in no wise clear the guilty) you would quickly change your Course. Did you now consider you must die, and be judged, that in a very little time you which hear me this day, must stand before the dreadful God; would you sin so freely, love the world so immoderately, mock at a Deity, jeer at a serious Piety, neglect our Duty, trifle away our Time, forget Eternity, and hazard those your precious Souls, as you have done, and (do?) Such Rake-hells, and Devils incarnate the Apostle speaks of, 2 Pet. 3. 10. *Know this first, i. e. before the end of the World: There shall come in the Last days, scoffers, walking after*

*after their own lusts, and saying, where is the promise of his coming? Nevertheless these Vipers, vile Miscreants, and Monsters in Mens shape, think that they are wise, when indeed they have no understanding. Wise they are, but it is to do evil, to cavil against the truth, dispute against a life of Holiness, but to do good they have no knowledge, Jer. 4. 22.*

This was *Jerusalems* great sin immediately before the fierce anger of the Lord came upon them; and this is the sad and dreadful case of many, yea, thousands in the World, and in these Nations; notwithstanding all those awakening, desolating providences, and amazing spectacles of mortality their eyes have seen.

There are but a few that look upon themselves as concerned at all, just like a company of simple Sheep in a fat Pasture. The Butcher cometh and fetcheth one to day, another to morrow, the rest feed on, and take no notice of what is become of their lost companions. 'Tis as if a company of condemned persons (reprieved for a time) should be appointed to be executed one after another, within the space of so many days. This day the first in order is brought forth and executed, the day following a second; yet all the rest that

that are to take their turns, fall a drinking, Carding, Singing, Swearing, and so continue till the very last, untill they be all Hanged, Dead, and Damned. We may compare this mad deluded World, to a company of poor blind men dancing about the brink of a very dangerous deep pit, but do not perceive it, or see how each falleth in one after the other; a first, second, and third drops down, the rest not discerning the danger, run the round: I shall thus apply it. This day or hour a swearer tumbleth down to Hell. The next a drunkard. This evening or morning the pale Horse mounteth one, it may be a cursed Atheist, or a malicious, bloody persecutor, or filthy Adulterer, or an Idolatrous Worldling, and carrieth him to the place of darkness. The next day he receiveth his Commission to fetch some more of them; those their brethren in iniquity that are left behind, keep and continue their course, and dance about the Pit, not considering they so must die, and come to judgment. How little do the living lay to heart this great business of their Mortality, insomuch that when they would deny a thing with greatest confidence, they will commonly say, they thought no more of it than of their dying

ing day, as if Death were not a matter of any moment, but rather a meer toy or trifle, not to be regarded. *She remembreth not her last end*, Lam. 1. 9.

You self-destroying sinners! Do you know that you must die, and leave the World for ever? and are you so stupified and mad, as not to think of death in many days together, yea, hardly to entertain a serious thought of Death and Judgement at a house of mourning; in the very sight of the dead you can be vain, frothy, jest, pot, pipe, feast, discourse of the World; a sad proof that men do not consider their latter end. Some at that solemn and sad season, seem a little serious, but as soon as the dead Corps is removed, and the Grave and Coffin out of sight, Death is no more remembred. To make you sensible of this folly, let me reason with you in a few plain hints.

What, no thoughts of death, you that have been under a sentence of death, and brought to the very pits brink, looking into Eternity! O how sad is it to think how quickly those thoughts and impressions of your mortality, have worn out, and past away! Sinners! Remember, and forget not the secret vows, promises and engagements, you then made to God, (*viz.*)

that



that you would part with Sin, leave your wicked Company, sit loose to the World, live Godly and make it your business to be Religious, and loose no more of your precious time, and opportunities for your soul: if you have forgotten it, the allseeing, and heart-searching God remembers it. Know and consider in thy heart, that Death that did but warn thee then, by sending his summons, will shortly come himself.

Forgetful of Death! and made of dust, born of a Woman, and under a decree not to be revoked by men or Angels! *Heb. 9. 27. Job 14. 3. As for man, his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass.*

Not mind your Death! you that have sickly, weak, diseased bodies, full of pains and aches, that are so many partial quotidian deaths? yea, a dying daily? What, put off the thoughts of death! thou that hast been at so many Funerals, heard so many passing Bells or knells, seen so many Graves, Skulls, and Coffins, before thine eyes! Forget your death! and yet sinners, sinning daily, carrying the cause and sting of death in your bosoms & *mors in corpore*, the body is dead because of sin, *Rom. 8. 21.*

Thy

Thy body is but a body of death, sin hath killed it, the sentence is past, *Gen. 3. The wages of sin is death, Rom. 6. 1. The Soul that sins must die, Ezek. 18. 20.* What, put off this evil day! and dead in part, old and cold, having one foot in the grave, *viz.* feeble knees, trembling hands, wrinkled faces, gray or bald heads, the Grave being ready for you? What, no more ferocious thoughts of Death! And so many pieces and parcels of your selves gone before to this long home: So many Relations and Children now asleep in the Dust of Death? are they buried in perpetual oblivion, never to be remembered more?

What sinner! what not think of Death! and Death at thy very heels, and before thine eyes: whither can you direct your eyes, and not see that which preacheth or representeth Death? All the Winter Death is on the Trees, in our Gardens, in every Flower; at your Table every day you feed on the flesh of dead Creatures, to tell you that you must die; and is not Death in your Beds every night? What is sleep, but the picture and image of cold Death? and your beds, but the representation of your dark Graves.

O careless besotted sinners! not consider of Death! and have precious souls,

that

that must live or die, be saved or damned, to Heaven or Hell, to bliss or burning, to God or Devils, to Saints or cursed Reprobates, as soon as the breath is gone, which may be the next day or hour; this pale Horse Death, hath the red Horse Hell following him, *Rev. 6. 8.* Lastly, what not think of, and prepare for Death! and called Christians, that profess you believe the Resurrection of the Body, and the Life Everlasting, a happiness beyond the Grave. *For if in this life only (saith Paul) we have hope in Christ, we are of all men most miserable, 1 Cor. 15. 19.*

Poor hardned sinners! that now forget God, and this great and mighty concern of your immortal Souls, what will you do in the day of Vilitation, when the iniquity of your heels shall compass you about, and no friend in Heaven above, or in Earth beneath, that can stand you in stead? and when Conscience like a bold sturdie Serjeant, shall take you by the throat, and summon you in the name of the great Judge, to come and stand at or before the Judgement Seat. *Understand ye brutish among the people, and ye fools, when will ye be wise? Psal. 94. 8.* to understand this, to provide for your latter end.

2. This blames the *ignorant, pettish, and inconsiderate Soul*, who in an angry fit or passion wisheth for death out of a base end, *viz.* as a writ of ease, or out-let to present pain, poverty, sickness, and other worldly troubles and perplexities, not rightly considering how terrible Death is, or what the dreadful consequences of it are. Now that you may be convinced of this sin and folly, give me leave to tell you, that between the worst, longest, and deepest miseries and calamities of this life, and those after death, there is no proportion, but an exceeding distance.

Poor deluded souls! what is the bite of a Flea, to the sting of a Serpent? or a scratch on the hand to a stab at the heart? what is the heat and smart of a little candle, to a hot fiery Furnace, or a devouring flame? What is a drop of Gall to a Sea or Ocean of poyson? or what is pain, torture or anguish for an hour, to intolerable misery time without end, into which, to the Unconverted, Death will certainly be the door? and are you so mad to imagine that there is nothing in the other World to be feared or felt, worse than outward pressures, perils, pains, which are but bodily miseries, and that but for a moment? This sin, not only the prophane  
World

World are guilty of, but some of those that profess the Name of God. *Rebecka* said to *Isaac*, *I am weary of my life, because of the Daughters of Heth*, Ge. 27. 46. *Rachel* cries out, *Give me Children or I die*, Gen. 30. 1. *Elisha* being threatned by *Jezebel*, said, *O Lord take away my life*, 1 Kings 16. 4. *Jonah* for the loss of a Gourd, said, *It is better for me to die than to live*, and told God to his very face, that *he did well to be angry even unto death*, Jonah 4. 9. The *Israelites*, when they wanted water, wished they had died in the Wilderness. These and the like wicked wishes are in the mouths of many poor, ignorant, discontented persons, who long to be out of this wretched World.

Now by way of conviction, I shall lay down these following particulars.

1. What think you of these inward, and Soul straits, and conflicts wherewith Gods poor afflicted people are sadly exercised! And were you but sensible of the guilt and weight of sin, a wounded spirit, the wrath of God, and those everlasting burnings; it would quickly swallow up your outward Miseries, though never so many. This is evident in the example of the Jaylor, who for the loss of his Prisoners

ers was so tormented, that he would have killed himself before he was convinced of the dreadful state of his soul that was in danger of ruin, *Acts* 16. 27, 28, 29, 30. *Then he fell down, and cried out, Sirs, what shall I do to be saved.*

2. To wish for Death, because of the evils attending this life, is very wicked and dangerous, interpretatively, and in effect it is to wish your souls in Hell.

Consider and mind this also, that your present sorrows, crosses, troubles, of what kind or degree soever they be, are the fruit of your ill-doings, and far less than you deserve; for it is a wonder you are not in Hell! and will you dare to be so audacious as to fly in the face of your faithful Creator, when you should be deeply sensible of your horrible wickedness, and humble under Gods hand, and accepting the punishment of your sin, ye should repent and turn to God; take away the cause, and the effect will cease.

3. You can please and gratifie the Devil your deadly adversary in nothing more; you wish for Death, so doth the Devil too; if you are his now, you must be his then, his here, and his for ever: He waits and longs that your breath were gone, your souls separated; therefore he would have you

you poison, hang, drown, starve, or stab your selves, that you might be dead, damned, and burned with him in Hell.

4. Moreover, if you were dead, you would suddenly repent, and change your mind, and if it might be, give the World to be alive again, with all the wants, pains, and grief you now indure. Had you but a peeping hole into Hell, to see and hear what they indure, you would confess your sins, judge your selves, and close with Christ before you die, that so you might not come into that dreadful place of torment. Now that you may hear and fear, and do no more so wickedly, let me ask you :

1. What think you of the sting and bitterness of Death, when a man comes to die, Conscience being awakened, roaring like a Lion, Death the King of Terrors standing by, when the guilt of past sins, and loss of precious time, will be as so many fiery darts, and stinging Scorpions, biting and gnawing on the Heart? What think you it will be to die unconverted, to die in a state of sin and wrath, a Traitor to God in a state of unbelief and impenitency (the Soul-damning sins) to die with an evil heart, an accusing Conscience, self-condemned, cast in your own

own breast, to die, to die, which is worst of all.

2. What think you of the sadness and amazing Terror of approaching Judgement, the second Death; when a man comes to take a dreadful view of the other World, and begins to reflect and think, wherefore was I born? What have I been doing, are all these my sins? O where shall I leave them? or how shall I be rid of them now I am dying? Whither am I going? what will be my company? Where shall be my place, and how near am I to it? What must I endure? and how long? how long? and Conscience will answer, to Eternity, misery without end. This will amaze, confound, or overwhelm the Soul with fear and perturbation, when it sees that Heaven is lost, and that it must down, down to the Region of darkness, and company of Devils in that state of everlasting Woe. The killing thoughts of which made a great man wish, that he might live, though but the life of a Toad.

What think you of the impartiality of the Judge; that will not spare the guilty, must and will judge and sentence according to the Fact, and reward every man according to his Works? He would

not



not spare the Angels that sinned, but cast them down to Hell, 2 *Pet.* 2.4. nor *Adam*, but cast him out of Paradise, and set a flaming Sword against him, neither will he spare any impenitent sinner in the day of his wrath; Justice obliges him to justify the Righteous, and condemn the Wicked.

4. What think you of the impossibility of having any appeal? There will be no *Moses* to mediate, no Mediator to plead, no *Daniel*, *Noah*, *Job* to intercede, or to stand in the gap, not an Intercessor in Earth or Heaven to be found to speak a word. There can be no appeal to God, his Calls and Counsels have been refused, his interest opposed, his Enemies countenanced, his Laws violated, his Anger will burn like fire. No appeal to Jesus Christ, his Government hath been slighted, and Grace and person rejected: or to the Holy Ghost, he hath been quenched and grieved, or to Angels or Saints, all will be against you.

5. What think you of the resignation of Soul and Body to the Executioner and Tormentor, the red Dragon? 'Tis sad to see a poor Malefactor committed to the Jaylor or Hang-man, but O how much more dreadful will it be for ever-living souls

souls in the face of Men and Angels, to be delivered into the hands of that raging roaring Lion the Devil? When God the righteous Judge shall say in sight of the whole World, here are the men that brake my Statutes, prophaned my Sabbaths, that hated my Saints, that served the Devil, in the satisfying their Lusts, the open and professed Adversaries to my Name and Interest; that would not, though I often intreated them, come at my call, accept of my love, receive my Son, or indure a life of holiness, or by any means be drawn, and perswaded to think of, and prepare for Death and Judgment, though they had time and opportunity enough. Now take them Devil, and away to Hell with them, for my Soul abhorreth them. Thy Covenant Servants and voluntary Slaves they were in time, and thy Prisoners in chains of darkness they shall be to Eternity, to be tormented day and night for ever, Rev. 20. 10.

6 What think you of the eternal banishment and separation from God, Christ, Angels, Saints, Heaven? This is the punishment of loss, and the worst of Hell. Mat. 25. 41. *Then shall he say unto them on the left hand, Depart from me ye cursed into everlasting fire prepar'd for the devil and*

*his Angels. O terrible; terrible, to be doom'd*  
 or sentenced to lie under the wrath and  
 hatred of the infinitely great and dreadful  
 God for ever and ever, as long as God shall  
 live, whose being is to eternity, as long as  
 there is a Devil to torment, or to be tor-  
 mented, shall their plagues last. The fear-  
 ful and unbelieving, and the abominable,  
 Murderers, Whoremongers, Liars, Dogs,  
 Sorcerers, carry all their sin down to Hell  
 with them, the fuel that feeds the wrath of  
 God; so that the oyl of sin causes the lamp  
 of wrath to burn and flame everlastingly.  
 The debt of sin can never be paid, Justice  
 never satisfied, & the damned souls remain  
 impenitent, and God implacable; so that  
 there can be no hope of pardon. The sen-  
 tence is strict, unchangeable, irreversibile,  
 eternal. O Eternity! Eternity! this flings,  
 plagues, and augments, and aggravates the  
 most intolerable punishment of the damn-  
 ed; after innumerable thousands of years  
 they shall think it but the beginning of  
 their sorrows, and shall be so far from an  
 end, as if they had bin in Hell but an hour.  
 It will be everlasting destruction from the  
 presence of ~~the~~ <sup>our</sup> Lord, and the glory of  
 his power, *2 Thes. 1. 9.* In comparison of  
 which, all the rendings, rackings, tearings,

H

tor-

torturings of mens bodies here, by the most exquisite torments upon racks, gibbets, wheels, gridirons, boyling lead, boyling oyl, and other bloody invented engines and instruments of amazing cruelty, are but a flea-biting.

Sinners! 'tis *Hell, Hell*, that will make the sadly tormented Soul seek death, with and long for that which shall never be, *Rev. 9. 6.* And will you desire and wish for the woful day? God forbid! Now your condition may be changed, then it will be stated. *Woe, woe* unto you that desire the day of the Lord, to what end is it for you? *The day of the Lord is darkness, and not light, Amos 5. 18. A day of Gloominess, a day of Clouds, and of thick Darkness, at which the people should be much pained, and all faces shall gather blackness, the inhabitants of the Land shall tremble, for the day of the Lord is very terrible, Joel 2.* Now therefore do not wickedly wish it, but wisely consider and prepare for it: And blessed is that Servant whom when his Lord cometh, findeth so doing.

3. It reproves the *self-confident and presumptuous*, who conclude upon a fitness and preparedness for death and judgment upon very slight and unwarrantable grounds; namely, because they separate from the notorious wicked, are not prophane, make a profession, shew some legal sorrow for sin, run the round of duty; though carnal and heartless enough in those duties; from hence they easily persuade themselves that all is well, *viz.* that they are the Children of God, in a state of Grace and going to Heaven, and as fit to die as the very best. How many thousands are there in the Christian World, who securely sleep and dream of an interest in Christ, that hope and promise themselves a future and glorious felicity, who are but meer moral men, and worse, or rotten painted hypocrites at the best, having only a form of godliness, restraining, counterfeit, or common Grace? Such Scribes and Pharisees are the foolish Virgins, and yet confident to the very last, they came to the door with a *Lord, Lord, open unto us.* They had blazing Lamps, but no oyl in their Lamps or Vessels; no real Union with Jesus Christ, no precious Faith, no sincere love and evangelical repent-

ance, the root of the matter was not in them.

You that have a name to live, take heed you be not deceived; if you are not truly united to Jesus Christ, he will certainly disown you. The Lord Jesus tells us of such sadly deluded souls that shall stand up at the last day, and challenge a reward in Heaven, to whom he will protest, *I know you not, Mat. 7. 23.* They never savingly knew him, had never any union or communion with Christ in the World. *Many are called, but few chosen: The Children of the Kingdom* (saith Christ) *shall be cast out.* And I must tell you, who ever comes to Heaven, will miss many there which they thought to find, and find others there they little expected. The sinners in *Sion* are more than a few, the Goats more than the Sheep, the Tares more than the Wheat, more reprobate Silver than pure tried Gold. The pure in heart, and truly Godly man that mourns and bleeds for sin, that loves God, and prizes Christ above the World, is many times full of fears and doubts about his soul, and the eternal condition of it: what would he not give to be assured that all is well between God and him

to know that God and Christ is his, that he is fit to live or die; because a mistake here is very dreadful, and of an infinite consequence. But on the contrary, the foolish, disobedient, that are deceived, serving divers Lusts and pleasures, living in sin, and alienated from the life of God, having no hope, and without God in the World, are highly confident, and strongly perswaded that it shall go well with them in the World to come. I knew a poor, ignorant, prophane wretch, being told on his death-bed (and but a little before he entred into eternity) that death was come, replied, where is it, I will go forth and meet it? Putting his legs over the bed, in a little time gave up the Ghost. Therefore in this great soul-affair, let none be so fool-hardy, as to trust without trial, *But let every man prove his own work, and then shall he have rejoycing in himself, and not in another; for every man shall bear his own burthen,* Gal. 6. 4, 5.

*Quest.* If the consideration of our latter end is of so much moment, *Why do men and women that have immortal souls think no more of it?*

*Ans.* The great cause is from that horrid, cursed atheism and unbelief, which

is deeply rooted and riveted in mens minds and hearts. They do not credit that wondrous and astonishing Doctrine of the other World, according to the belief of which they must live or die to all eternity.

If we should take a serious prospect of endless eternity, and of those great things men seem to believe, namely, that they must die, that in every mans body there is a never-dying Soul, that there will be a different and unchangeable state of men after death, and that without holiness, real holiness of heart and life, no man shall see the Lord; and compare the lives and practices of those that pretend to believe these things, and we may see them as busie as a company of Ants in a sunny day, and that the general course of men, hath no tendency towards this end, but indeed a sad and woful incongruity.

2. The second Cause is want of spiritual and divine Wisdom. It was for want of that *wisdom* which is from above, that the *Israelites* did not consider, *O that they were wise!* said God. *They are a Nation void of Counsel, neither is there any understanding in them,* Deut. 32. 28. If men were wise for their precious and eternal souls



souls, they would consider what is here to be done and what is like to be their condition in the other World. The prudent man fore-seeth the evil, or considereth the evil, and hideth himself. When God by the mouth of *Moses* threatned to plague the *Egyptians* by the Pestilence, Hail, and Fire, He that believed and feared the word of the Lord, among the servants of *Pharaoh*, made his Servants and Cattle flee into the house, and were preserved, *Exod. 9. 20.* So the Soul that is truly wise to consider of the danger of being destroyed by the grievous hail and fire of Gods wrath, will flee into the *hiding place*, viz. under the wing of the great and glorious *Mediator*, where alone there is true succour. But he that did not fear or consider of the danger, left his Servants and Cattle in the field, and were destroyed, *Exod. 9. 21, 25.*

3. The third hindrance is Sensuality, worldly pleasures, and cares, these carry away the heart from true consideration. The *Israelites* confluence of creature-comforts, caused them to forsake and forget God, *Deut. 32. 14, 15, 16, 17, 18.* The old World was Eating, Drinking, Marrying, and giving in Marriage, not considering

of their danger, till the flood came and took them away, *Mat.* 24. 38, 39. The men of the Earth do so mind Earthly things, that their hearts are surfeited and drunken with the cares of it, *Luke* 12. 34. and while mens minds and thoughts are carried so vehemently after the world, to make provision for their life, they can think but little of their death, *Luke* 12. 15, 16, 17, 18.

4. The fourth Obstruction is a plague upon the heart, and desperate security proceeding from it. No bonds next to death are so strong to keep men under, as security and senselessness of Spirit. So dead a sleep possesseth most of the ungodly World, that they are past feeling, and become so stark dead, that the voice of God in the dreadful threatnings of his Word, and the alarm of his amazing, tremendous Judgments, and desolating providences prevail not to awaken them. The Lord hath poured out upon them the spirit of a deep sleep, and hath (in judgment) closed their eyes, that they can sin in the very face of the Judge, at the very brink of Hell, at the very mouth and entrance of that great gulf of Eternity.

5. A fifth hinderance to mens consideration of their latter end, is a strong delusion of heart, or Satanical Suggestions. The old Serpent, and desperately deluded hearts, make them dream that God is all love, that they shall have a long life, that preparation for Death and Eternity is a short work; and that it may be done at any time, namely, when they have done with the World, when they are old, or lying on a sick-bed. They say in their hearts, 'tis but believing, or repenting, and saying, Lord have mercy on me, let me die the death of the righteous. Under this deadly delusion they dream of heaven, and go laughing to hell, *1 Thes. 5. 3.*

And that which doth much increase this stupidity, may be the want of, or neglect of a powerful and soul-searching Ministry, whose office, as watch-men, is to fore-see the danger, and to warn and awaken secure sinners, crying aloud to them in the name of the Lord, *Awake thou that sleepest, arise from the dead, and Christ shall give thee light, Eph. 5. 14.* But some cannot indure that Ministers should be so severe, plain and piercing in their Doctrine, so as to thunder and lighten in the eye and ears of sleepy souls; they are well

contented to sit under those that daub, with untempered Morter, and who sow Pillows for their Arm-holes, under whose Ministry they may take a nap, and sleep it out. But they hate him that reproveth in the gate, that galls, cuts, and wounds their Conscience, just like the gall'd backed Horse that bites and kicks at him that would heal him.

A person of no mean quality speaking his opinion of several Ministers, said, such a man I can hear, and such a one I can hear very well, but the third he mentioned, that was wont to lay the ax to the root of the tree, and grapple with the heart : I cannot indure to hear him, for he always grates upon my Conscience.

6. Men do not consider their latter end because they are afraid to do it.

1. First, To wanton sinners, the remembrance of Death is a bitter Pill that will not suffer the pleasure of sin to go down so sweetly. Therefore they say to the thoughts of Death, as the Governor to *Paul*, *Go thy way for this time, when I have a convenient season, I will send for thee.* Serious thoughts of Death and Judgment to come, as the hand-writing on the wall, will damp the spirits, and mar the mirth of  
of

of the greatest Prince or Gallant in the World.

2. They fear to think of Death because they have made no preparation for it, (*viz.*) They have not believed, repented, lived a life of holiness, so as to make their God their friend. A Bankrupt that oweth many hundred pounds more than he is worth, is afraid to cast up his accompts : So poor and impenitent sinners that are in debted to God, that owe him ten thousand Talents, are unwilling to think of Death, because Death will say unto them, Come give an account of your Stewardship, for you must pay the utmost farthing.

3. They are afraid to think of Death, by reason of the dreadful consequences of Death, as it relates to both Worlds. The change that Death makes as to this present World, is very amazing.

1. It brings unavoidably a dissolution or separation of Soul and Body, these two dear companions that have lived and conversed together, and sinned together, for many years, must then part, and a living man will become a dead carcass, fit for nothing but a grave, and the soul must have another habitation, *Job 17. 13, 14.*  
*Job*

*Job 19. 26.* Well might Death be called  
*the King of Terrors.*

2. It is matter of fear to leave this World that hath been so pleasing and delightful, and for which you have toiled and laboured so many years, in one night to lose it all ! for when the departing hour cometh, you may take a view of all your comforts which you have had under the Sun, and helps of Heaven, (*viz.*) Husbands, Wives, Parents, Children, Kinsfolks, Friends, jolly Companions, Gold, Silver, Houses, Lands, sweet and delicate Banquets, pleasing bargains, and say, we must now part, farewell for ever: we shall never see or enjoy you more, we shall never eat, drink, or converse more, buy or sell more: all our fleshly and sensual delights are ended, our joy, our mirth is ceased, and all the blessed advantages for our salvation now will terminate. Farewell the means of Grace, and all the golden opportunities for our souls, farewell all those faithful Ministers that we have heard, farewell all those powerful awakening Sermons that have sounded in our ears, farewell all the blessed Sabbaths, farewell all the Counsels, Examples, Reproofs, Prayers,

Prayers of our serious and religious Friends and Relations, we shall never see the face of a Minister more, or hear a Sermon more, never have the door of Grace and Life opened to us any more for ever. And what remains, but a doleful remembrance of those good things that are past and gone, and a severe strict account that is yet behind ?

O dreadful change and loss indeed ! to them that make the World their home, that have their Heaven on this side Heaven, and no provision or portion beyond the grave. The thoughts of which made a wicked young man (very thriving in the Word) to utter these words, *If I live, I shall be a rich man ; but this is the plague of it, I must die ;* which accordingly came to pass not long after.

3. No wonder death is so terrible, for after death the judgment. Death is a Purservant that summons guilty souls to come and give an account at Gods dreadful Bar. And what more terrible to the Malefactor than the sight and presence of an angry Judge ? While *Paul* reasoned of Judgment, *Felix* trembled and bid him be gone, that Doctrine did so gall him, that

that he could not indure it, *Acts* 24. 25.

*Use* 2. The second use is to exhort, perswade and stir you up, to put this duty of so great and infinite concernment into practice. O Sirs, I beseech you to entertain some timely thoughts of your dying hour, that Death and you may be more familiar. The best friend you have in Heaven and Earth, longs to see it done; *O that there were such an heart in them!*

Now if you would do any thing in this blessed work (*viz.*) to prepare for death and judgment, it must be done. 1. *Suddenly.* 2. *Seriously.* 3. *Effectually.*

1. It must be done *suddenly*, it is business of that importance that must not be neglected or delayed for a moments time. Did you but see that you are upon the confines of Eternity, and in danger every day of being undone for ever, you would quickly come to a resolution. To further and engage you: Consider.

1. Life (as dear and precious as it is) is very uncertain. What a nothing is this life? A wind, a vapour, a dream, a breath, a bubble.

How soon may the Thred be cut, the Glass run, or this bright Luning Lamp be



24. be dim, and out, when, how, or where this short dying life will terminate thou dost not know? whether at home or abroad, among thy friends or strangers, in the field or house, at thy table, or in thy bed, who can tell?

2. Death may come suddenly. When the pale Horse will set forth, whether in the morning, or at mid-day, or mid-night, no man can tell thee. There is a fatal hour which none can pass, *Luke 12. 20. Psal. 73. 18, 19. Psal. 64. 7. 1 Theſ. 5. 3.*

3. When death comes, it strikes sure This King of Terrors on the pale Horse always rides the circuit, and doth execution where ever he cometh, no shield or buckler, or armour of proof can defend us, no, not an Army or guard of Men or Angels. If dreadful Death finds a King on his Throne, or a Beggar on the Dung-hil, it is all a case. The strength of a man, though a *Sampson*, this great Leviathan, Death, counts but a straw; Death doth his work speedily, easily, witness the last Plague. I shall add here.

1. Death's calls, warning and alarms, are very frequent, not one of you but have had many a call and knock, to mind you of Death.

2. Death's

2. Death's commands are peremptory, he brings his Writ along with him. Death comes in the name of the terrible Judge, and takes his commission out of the Court of Heaven, in order to the accomplishment, and execution of an eternal and irrevocable decree, so that he must do his work, will have his errand. If a man had Mines of Gold and Silver to give, it cannot deliver from the arrest of this inexorable Serjeant.

3. Death's Conquest is great. I know thou wilt bring me to death, and the place appointed for all living. What man is he that liveth, and shall not see death? Thou hast set his bounds that he can't pass. They that have conquered kingdoms and countreys, and carried all before them, have been subjected by death. When death comes and takes a man by the throat, though the proudest, stoutest, strongest in the World, he must go willing or unwilling, 'tis all one to Death. 'Tis observable that of bad men, their souls are not resigned, but taken away. What is the hope of the Hypocrite, though he hath gained, when God taketh away his Soul, *Job 27. 8, 20.* A tempest stealeth him away in the night.

night. This night shall thy soul be required, death will not stay one night. 'Tis in vain for them that are strong and lively to say to death, go to the wrinkled faces, to the gray heads, to the pale cheeks, to the naked backs, the dry bones, to the dry breasts, meddle not with this young man, strike not this comely beautiful woman, that is in the flower and prime of Nature. Go to yonder consumptive, declining, decaying, dying old man, go to that weak withered old Woman. Let me alone to be excus'd, O but death regards it not. For this great Conqueror Death, knocks as often at the young mans door, as at the door of the old Woman. Death arrests and carrieth away the strong, the healthy, the rich, the honourable, the learned, Prisoners to the Grave as often as the weak, the sickly, the poor, the base and ignorant.

2. You are to do it *Seriously*, with thy soul: the living will lay it to heart, *Eccles.* 7. 2. The dead cannot, there's no device in the Grave; then go about it now in good earnest, before old age and death cometh.

3. Do it *Effectually*, go thorow with the work, leave it not undone, or but done to halves, let every lust be mortified, every  
duty

duty performed, every grace exercised. As good never a whit, as never the nearer. Now you have opportunity before you, the day of grace is continued, Christ is at the door, open to him, and make all sure; for if ever thou be justified, pardoned, sanctified, it must be now. The considerations to perswade you, are these following.

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*Motive 1.* Consider there is an absolute and indispensable necessity for the doing of it, a present necessity, an infinite and eternal necessity; other things may be done, this must be done, and it is more than time this great work were done and finished. It is the grand business of your life, timely and truly to prepare for death and judgment. It were better that all your concerns in the World were wholly neglected, namely, Husband, Wife, Children, Buying, Selling, Seed-time, Harvest omitted, and let all run to ruine, than to hazard, lose, and undo your souls, for this will certainly ruine body and soul for ever.

O seriously mind how little you have done in the time of your life past, and how uncapable you will be to do any thing at  
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the end of time, when you come to take up your lodging in a Grave. O remember the days of darkness, they will be many, *Eccles. 1. 18.* They that have been in the grave a thousand years have done nothing, neither can you when you come there. Now for you that have lived some 20, 30, 40, 50 or 60 years, and done nothing in order to a preparation for your everlasting state, it is high time to begin the work.

The most of you are so senseless, as not to consider, or entertain a thought of death, till you hear the Bell, or see a Grave or Coffin, or till death comes within your Walls, and knocks at your Beds-head: When you see a Friend, a Child, a Brother, a Husband, or Wife, gasping and dying, till you see him bedewed with his cold sweats, and groaning with dying pangs, till your eyes thus affect your hearts, your hearts are seldom affected with the sense of your mortality: Now sith it must be done, and done suddenly, resolve in spite of Men and Devils, and all the World, to set about the Work.

*Motive*

*Motive 2.* Consider, *It may be done*, you are in a capacity to do it, adored for ever be free Grace!

1. Time and opportunity is yet before you. The Torch burns, the Sun shines, yet it is day, though not morning, some sands are behind, though not a whole glass. Some of you are old, lame, deaf, but not dead; others weak, sick, languishing, but alive. If the Sun were set, the Candle out, the Glass run, farewell! all hope of Heaven, or of altering your condition for ever. They that are gone down to the dead, and among the damned, may, and do reflect with torment upon the opportunities once offered to make them happy, but can call back none; that is impossible.

2. God is willing to help, if you go to him: *Thine is the power*, and he gives it to them that have no strength, *Isa. 40.* Duty is ours, assistance and success is Gods. That God who hath given thee a considering season, can also give a considering soul; go to him upon thy knees, and beg as for thy life, his speedy aid; and say as the woman to *David*, *Help, O King*; or as the Father for his distressed Son, *Mark*

9. 22. *If thou canst do any thing, help us.* Christ did help us; it is his promise, *Seek and ye shall find.* But it cannot be said so of separated souls, because time and means from them is gone for ever.

Then in the Name of the Lord, quit your selves like men, wise men, that are indued with precious, rational, considering souls, that differenceth you from Bruits; let that noble faculty of reason be executed in considering your latter end. For consideration is a serious, eager, and lively act or exercise of the understanding about things to be done, or not to be done, furthering or impeding the execution of them as it sees good. It is the exercise of the mind and heart; these are at work in this divine consideration. *Contemplation* (as one observes) looks upon things, as the eye upon the Object; *Judicium*, discerneth things whether good or bad; but Meditation or consideration is a farther inquisition into the truth. Set Consideration at work, and not like Bruits, suffer your eyes, ears, lusts, and senses to be your guides, but commune with your hearts, consider your ways, reflect upon your actions, look to your end; which if you did, you would not be so sensual, so sinful,

sinful; as you have been, and are, *Isa.* 1. 3.

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*Motive 3.* Consider the omitting or neglect of it will render you the worst of fools. If the doing of it be your highest wisdom, the not doing it must needs be the greatest folly; this will make you like *Ephraim*, a silly Dove without an heart. Do you know that you must die, and die but once? And will you not endeavour to do that well, which cannot be done the second time? As *Luther* said to his adversaries, *You can kill me but once, ye are not able to raise me to life again, and kill me the second time.* So say I to thee, O thou secure sinner, when thy breath is gone, it will return no more.

O consider with a trembling heart, how much depends upon this dying once! namely, the gaining or losing of thy dear precious Soul, the gaining or losing the favour of God, the fruition of God; the joys of Heaven or the torments of Hell hangs upon it.

When Death comes, your Eternity is cast; the very next moment after you have shot the black and amazing gulf, you shall see and know what you shall be, and where  
you



3. you shall be to all eternity. And will you judge the men of the earth, or worldly wise men, the wisest men, who take care for the Body, and neglect the Soul? that make provision for Time, but none for Eternity? O Sirs, if you would but trace them to a Sick-bed, a Death-bed, from thence into Eternity, and to Gods dreadful Tribunal, you might easily determine, Jer. 17. 11. Luke 12. 19, 20. & 16. 22, 23. Rev. 6. 25.

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*Motive 4. In a very little time your present, powerful, and awakening helps and advantages to excite, and put you in mind of the other World, will be past and gone. And these are chiefly three, viz. 1. Awakening Ordinances. 2. Awakening Providences. 3. Awakening Convictions.*

1. *Awakening Ordinances* will have an end. The faithful, powerful Ministers of the Gospel, that watch for your Souls, and whose office it is to fire the Beacons, and give the Alarm, will, we know not how soon, finish their work. These *Boanergeses* and Ambassadors of the Lord, that preach the dreadful and amazing Doctrine of Death and Judgment, and that with loud  
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and earnest cries, tears, and fervour of spirit, to make you sensible of your sin and danger, will shortly be called home, *Moses*, that great Prophet, after he had composed this excellent Song ( of which my Text is a part ) was gathered to his Fathers. *Noah*, that Preacher of Righteousness, after he had for many years together warned the old World, was called into the Ark, and they had never a Sermon more till the wrath of God came upon them, and there was no remedy, *2 Pet. 2. 5.* Be not therefore as your Fathers unto whom the former Prophets have cried, saying, *Turn ye from your evil ways, for they have not long to cry.* The Prophets do not live for ever, *Zech. 1. 4, 5.* You cannot rationally expect always to hear the pleasant noise of *Aarons* Bells, or the sound of the Silver Trumpets, the Sun will go down over the Prophets; therefore while the Watchmen are upon the Walls, take warning, and finish your work while you have the light. O Sirs, improve for your eternal advantage, those plain and powerful Sermons which you hear and read; and let it not be accounted legal Preaching. Who were more severe in their Preaching, than our Lord,  
and

and his fore-runner ? Whom we ought to imitate, otherwise we draw the horrible sin of blood-guiltiness upon our souls, *Ezek.* 3. 18, 19. It is observed, that there are more dreadful Doctrines scattered up and down in the *New Testament*, than in the *Old*, the powerful application of which is very necessary both for secure sinners, and drowsie Saints. Holy *David* after his fall, fell into a deep sleep, and did not awake, until *Nathan* came and told him plainly and particularly of his sin. And of the Virgins, we read, while the Bridegroom tarried, they all slumbred and slept, *Matth.* 25. O how many sleepy souls are there in the World, and in many Cities, Towns, and Parishes in this Nation, that will either living, dying, or after death, sadly bewail the not improving the labors of their faithful Pastors !

2. All your *awakening Providences*, by which God warns and calls, will have an end. The great and glorious God for a long time together hath been speaking and calling to us by his Word, and of late years he hath spoken by his dreadful Rod, and that very terribly. The Sword, the Plague, the Fire, the decay of Trade, and other Judgments, are the loud voice of

an angry God. Those Afflictions on our Families, Relations, Estates, Persons, are in order to the awakening us out of sleep, and so for our profit. When *Manasseh* was among the thorns, and bound with fetters, and carried into *Babylon*, he besought the Lord, and humbled himself greatly, 2 *Chr.* 33. 11, 12, 13. After *Ephraim* was chastised, he awaked, turned, and repented, for Bonds and Cords of Affliction do open the ear to Instruction; when he sheweth them their work, and their transgression, and commandeth that they turn from iniquity, *Job* 36. 8, 9, 10. *Jer.* 31. 18, 19. Now to have a deaf ear to the Rod and Word, to be hardened, and secure, and go on in sin under awakening and amazing Providences, is a dreadful Judgment, and that which ripens men for ruine, 2 *Chron.* 28. 22. This is that King *Ahaz*, who in the time of his distress, did trespass yet more against the Lord, *Jer.* 5. 3.

3. Your *awakening Convictions* will have an end too. Those secret and powerful workings, strivings, and strugglings of the Spirit of God under the Rod, and in the World will be suspended. Christ will not always be at the door calling, knocking, and his Spirit that is so much grieved and opposed

opposed, will not always strive and struggle with your Hearts and Consciences, *Gen. 6. 3.* Now sinners, if you have any love or regard to your immortal Souls, before all these helps be taken away, be wise to consider, and prepare for your end: Lest God should speedily resolve, and say to you as to the *Jews, Isa. 1. 5. Why should ye be stricken any more?* Or as *Hos. 4. 17. Ephraim is joyned to Idols, let him alone.* They will have their Lusts, and they shall have them. *As I live, saith the Lord, this iniquity shall not be purged till you die.* Sith nothing will prevail, I am resolved, saith God, they shall never hear any awakening, Soul-searching Sermon more, never have a Correction or Conviction more till they go down to Hell.

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*Motive 5. Consider that the earnest cries, tears, prayers of unbelievers, when they come to die, will be in vain, fruitless, and unsuccessful.* Though you speak in the anguish of your souls, and complain in the bitterness of your spirits; when your flesh upon you shall have pain, and your souls within you shall mourn, it will be to no purpose.

You that will not seek God betimes, and make supplication to the Almighty, that will not pray while you have time to pray, helps to pray, health to pray, encouragements to pray.

Now God invites, you may have audience, your prayers in a dying hour will be but the expressions of your fears and terrors, arising from the sense and nearness of your danger, when there will be but a Step between your departing souls and the State of Devils: God seldom hears from some men, unless trouble, sickness, fear, distress, and anguish cometh upon them. Then pain will make them pray, and howl upon their beds; and it is but howling, not praying, *Hos. 7. 14.* But will God hear his cry when trouble cometh upon him? saith *Job 27. 9.* No, saith the Lord. *I will not be inquired of by you, Ezek. 20. 3.* Because it cometh from an evil mind or stinking breath, proceeding from a corrupt rotten cursed heart, and then it must needs be abominable, *Prov. 21. 17.* & *15. 8.* *I will* (saith David) *wash mine hands in innocency, and then compass thine Altar, for if I regard iniquity in mine heart, the Lord will not bear my prayer, Psal. 66. 18.*

God would not hear a Davids prayer,

man after Gods own heart, he will not hear a Devils Prayer, not the Prayer of a Swearer, Sabbath-breaker, Drunkard ; he heareth not sinners, that like and love their lusts. No, saith the holy Ghost, though they seek me early, they shall not find me. Here note, that there is a two-fold early, namely, Gods early, and mans early. God's early is in the morning of our life, in the time of youth, then God calls and invites to come, *Prov. 1. 24. Eccles. 12. 1.* Mans early is in the evening, or at the end of life, or when man is nigh unto Death, when pain, sorrow, and anguish cometh upon him. In their affliction they will seek me early, *Hos. 5. ult.* When fear cometh as desolation, and destruction cometh as a whirl-wind, then shall they call upon me but I will not answer, they shall seek me early, but shall not find me, *Prov. 1. 27, 28.* God will say to all such sinners, remember it, as *Isaac* to *Abimelech*, *Gen. 26. 27.* *Wherefore come ye to me, seeing ye hated me, and sent me away from you :* Or he will say, as once to the Children of *Israel* that cried to him in their sore distress, *Go cry to the gods that ye have chosen, let them deliver you in the time of your tribulation ; as for me, I'll not deliver you,* *Judg. 10. 14.* You

have served the devil, imbraced the world, satisfied your lusts, joyned with mine enemies ; go to the Devil, go to your Lusts, to your wicked Company, let them deliver you in your distress : Now Death and Devils are come for you, I will not own you nor your Prayers, your souls abhorred me, and my soul abhors you and your Prayers, depart from me, I know you not.

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*Motive 6. It is the great comfort of the godly mans life to hope, and know that he is fit for Death.* Whatever be their lot and portion in this World, be assured it shall go well with them in the other World. Art thou in a state of Grace, at odds with sin, and truly in love with Christ and Holiness ; be of good cheer, go thy way, and eat thy bread with joy, and drink thy Wine with a merry heart, for the bitterness of Death is past. The King of Terrors that had the power of Death, is conquered by the Lord of Life. Terrible Death that rides on the pale Horse, is dismounted by the dear Lord that rides on the white Horse, under whose bloody Cross thou maist see him disarmed, wounded, and dead : Death that reigned from  
*Adam*



*Adam to Moses*, is now swallowed up in Victory, *Isa. 15. 8.* *I will ransom thee from the power of the grave; I will redeem thee from Death; O Death, I will be thy plague; O Grave, I will be thy destruction.* The believing Soul is dead with Christ. whiles he lives, *Rom. 6. 8.* And is delivered, not only from the damnation of but the dominion of sin, and there is hope in his death. When he dieth, he shall die in the Lord, *Rev. 14. 13.* He shall sleep in Jesus, *1 Thes. 4. 14.* His end shall be peace, *Psal. 37. 37.* This made the Apostle, after his sad conflict, *Rom. 7.* to triumph over this last enemy Death, *1 Cor. 15. 55.*

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*Motive 7. If you should not prepare for death, yet you will wish you had, (as many do when it is too late.)* You that are for making for the flesh, and so eagerly pursuing the world, and the things of it, when you shall be cast on a bed of languishing, you will wish in the very torment of your minds, and flames of horror, O that I had parted with my sin! O that I had been careful to please and honour God, and to get an interest in Jesus Christ! Then should I now have died the death of

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the Righteous ; but this I wholly slighted. I prosecuted the World with might and main, and got so many thousands for my posterity, and I lived a merry and jovial life, but for my Soul, for my Eternity, things of infinite worth, I have done nothing, I forgot my Soul. Now here is the Messenger of Death come for me, to imprison my body in the Grave, the Chambers of Darkness, and to carry my Soul I know not whither, I fear to Hell. *O that I had been wise to understand this ! To consider my latter end.* What would I now give to live a few years more, to make provision for this Soul, that must now enter the gulf of endless eternity ?

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*Motive 8. Consider, the gain will be exceeding great. As will appear by these following particulars.*

1. Would you hate sin as Hell, and be more truly holy, *Consider your latter end.* This is most certain, that all the Antecedents, and dreadful consequences of death, spring and grow out of this bitter root. What is it that wounds, stings, pains, and kills ? What is it that brings diseases, and threatens death ? that murders the body, and

and that damns and burns the Soul? what is it that doth necessitate thee to make use of Physick and Physicians whilst alive? and bringeth thee to a Coffin or Grave when thou art dead? Is it not sin which thou imbracest in thy bosom?

You poor, blind, deluded souls, as little and as lovely as sin looks in your wanton eyes, it is the Mother and Nurse of all your miseries, hatch'd in Hell, the Devils spawn or excrement. *He that committeth sin is of the Devil*, 1 Joh. 3. 8. This is that evil thing and bitter, that hales Death and Hell at the heels of it; Yea, that arms Death, Devils, and Hell against us. Were it not for this black, ugly, fierce, cruel, and bloody Adversary, Law or Justice could not condemn us, Death could not kill us, Devils could not torment us, Hell could not burn us.

Sin is the Traitor and Murderer of your immortal Souls, and those nails that will shortly dig your Graves: And will you hug, hide, and hold it fast? Will a Woman put a knife in her bosom, that hath killed or murdered her dear Child or Husband? No, by no means, it must be broken and cast away for ever. Now Sirs: if Sin be the Enemy, use it as an

Enemy or Murderer, kill it, take the sacrificing knife and cut the throat of it, or strike the heart-vein, and let it bleed until it dies. Deal by it, as *Samuel* by *Agag*, cut it in pieces. Did you think seriously of Death and Hell, you would hate it to purpose, and say, away to Hell with it, from whence it came ; and it would put you upon a desire and earnest endeavour after Holiness : being exposed to a dissolution, what manner of Persons ought ye to be in all holy Conversation and godliness, *2 Pet. 3. 11*. But if you forget death you will make dreadful work, namely, your accounts greater, and hell the hotter ; you will increase your sin, and God will heap up wrath against the day of wrath. And if ever God shew mercy, it will cost you dear, your Souls must mourn, your hearts must break and bleed for sin ; for unless you repent, you will certainly be damned, *Luke 13. 5*.

2. Would you speedily call off your hearts from the World, and lay up a treasure in Heaven, *Remember your latter end*. In the greatest affluence of Worldly Prosperity, always consider that you must die.

Poor

Poor Worldlings ! that make Gold your hope, whose plottings and ploddings are for earth. If Death and Eternity were more in your thoughts, you would let go that in your affections, which you cannot hold in your possession, and love that but a little that will be lost, and which you cannot love long ; Riches have wings, and they will be gone. Consider how little the things of the World will stand you in stead in the evil day, your gold and silver cannot keep you from Diseases while you live ; nor from Hell after you are dead, *Prov. 11. 3. Psal. 49. 6, 7.*

It falleth out with many of the great storers of the World, as it doth with a Sumpter-horse, who all the day carrieth a great Treasure upon his back . but at night it is taken from him, and he thrust into a foul Stable. So many wealthy worldlings that tire themselves to get and carry Worldly Treasure, when Death cometh, it is taken from them, and they for their ill-getting, or ill-using of it, are thrust down to Hell : The rich man died, and in Hell lift up his eyes.

And if you would deaden your hearts to this empty earth, and look after a treasure above, a happiness beyond the Grave, that

that shall last as long as your Souls shall last, think often of death, this would divert your worldly cares and projects.

Remember from this day to your last day cannot be long, your Journey or Voyage is short, and a little provition is enough, neither Poverty nor Riches, but food convenient is the desire and choice of a Citizen of *Sion*. Converse more with Death, and be often looking into Eternity, and thou mayest hear ( as it were ) a voice speaking to thee, as God to *Baruck*, Jer. 45. 4, 5. *I will break down, and pluck up, and seekest thou great things, seek them not.* Death is the great Leveller that will make all equal, and you that grasp the World most greedily, will find it but vanity; for all is vanity, is the language of experience *Eccles. 1. 2. 1 Job. 2. 17.*

When *Samuel* was to anoint *Saul*, he brought or directed him to *Rachels* Sepulchre, and to this end (as is supposed) namely, to suppress or prevent haughty, proud thoughts, that might arise from that new and great preferment. And if the supposition be true, it is as if he had spoken thus, *Saul*, God hath highly honoured you, and I anoint you King; But remember, here lies the dust of that beautiful

tiful *Rachel*; and though you are now King in *Israel*, yet must you be as *Rachel*, viz. laid in a Grave or Sepulchre, the thoughts of which is a very mortifying Meditation. You that have the waters of a full Cup, that wallow in wealth and swim in worldly glory, to wean you from the World (that your hearts may not be turned into Earth, and buried before you are buried) keep fresh in your thoughts Death and Eternity, *Job* 14. 14.

3. Would you be deeply sensible of the sad and doleful condition of unbelievers when they come to die? think seriously of your latter end. What will you do in the hour of distress, when God shall call for your breath, change your countenance, and require your souls, if you have made no preparation for Death and Judgment?

Poor Souls! I would pity you with my very heart, to think how ignorant you are of your great concernments; you eat, drink, sleep, buy, sell, and get gain, but slight your souls, and do not consider of the evil day.

Woe be unto him that is alone, that is alone in Life, and alone in Death, that hath no Christ to befriend him, or stand by

by him in that woful day, that cometh to lie down on his death-bed without peace or pardon, who shall go into a Grave, and stand before the Bar without an Advocate to plead for him.

It is most probable, you may have different apprehensions of your selves and others in your dying hour, for the nearer the Object, the clearer the sight ; O sinners ! when the door of Eternity begins to open (as usually it doth to men dying) you will have other thoughts of your selves and other men. Here you ruffle it out, thinking your selves above, and better than others, behold great *Babel*, said that proud person in his Princely Palace ; but when pale death appears , it will pull down those Peacocks Feathers, and cause their Crests to fall. Now the World shines and sparkles in your eyes, which makes you judge and think , that nothing but Riches, Honour, and Greatness can make you happy ; then it will appear (the Paint being off ) to be an empty nothing. As for the pure in heart, whomourn for sin, and mind their Souls above the World, are scorned, jeered, hated, being looked upon as a company of poor, penitive, sneaking, besotted sco's, will then



then be adjudged the best, wisest, and happiest men on earth. Now sin is excused, and called a light and little thing, or trick of youth; but then it will have a black and dreadful face, and feel more heavy than lead, taste more bitter than Death it self.

Now the Damned and Cursed Crue are your brave boon Companions and bosom friends; but when you are come to your dying groans, and cold sweats, away with them, their sight is terrible. But know that you who have been companions in sin, must be companions in sufferings, and lye down together in everlasting chains and flames; you shall be fettered and bound together, and never part any more for ever.

Now an interest in Christ, and a life of Holiness is little valued, and every base lust and trifle preferred: then a World, a World for Christ. Forty thousand pound for a good Conscience, cried out a wicked wealthy Worldling, when dying, and passing into Eternity.

4. Would you expedite your Repentance? try your state; and make all ready for the other World; think upon this last enemy, the King of Terrors, that will  
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e're long terminate your days, and then all your opportunities will be gone for ever.

If the thoughts of death, especially the second death, did but influence your hearts and penetrate upon your consciences, you would easily be perswaded to cast away your sins; namely, to cut off a right hand, or pluck out a right eye, and to rent your hearts, to sit alone, to mourn in secret, to afflict your souls, and to put your mouths in the dust, if so be there may be hope, *Lam. 28. 29.* We see that men in a journey, if they think they have day enough, they are slack, and slow enough, but if they see but a little time, they will make speed. If a man must do the work of a whole day in half a day, he will make haste: Repentance is not a work for a day, though a daily work, our whole life is little enough to compleat and perfect it. As long as we sin, we must mourn; while we provoke the Judge, we must plead guilty, and sue out our Pardon with Ropes about our Necks, and smiting on our breasts. (and if it might be) with tears of Blood. And the great things of Death and Judgement will prepare and prompt you to do it  
 sud-

suddenly; for when the day is gone, the night comes, and the Grave and Hell have shut their mouths upon you, what can be done, *Eccles. 9. 10.*

5. Would you pray more fervently, more frequently than ever you have done? remember you must die.

The monuments and Statues of the dead (as one notes) are made in a praying posture, *viz.* kneeling, and with hands lifted up to heaven (as if the remembrance of them now dead) should teach us our duty, what we must do whilst living. One that was wont to pray often in a day, being asked why he spent so much time in Prayer? gave no other answer but this, *I must die, I must die.* An awakening apprehension of a mans entrance upon an endless state, and a speedy approach before the Holy God, will make him pray, and that importunately. If there be in the Family, a Husband, Wife, or Child near unto Death, almost every one that cometh about the bed will be lifting up hands, and putting up Prayers, and then you cry out, send speedily for some sober serious Minister, or some solid, savoury, praying Christian, to commend his sad case to God. The young man that lately

ly suffered for Murder, who came into *Newgate* as ignorant of God, as the Horse or the Mule; and senseless of his soul as a stock or stone, was by the access and application of Ministers to him, convinced of his desperate case, and through the grace and blessing of God upon his appointed means, he seemed so deeply sensible of the dreadful hazard of his precious Soul, that he did with so much brokenness of heart, confess his sins, pray, and plead with God in Christ for pardon, even to the wonder and amazement of those Ministers and Christians who were present. And being asked how often he prayed, answered five or six time in a day; and it was with such meltings, and multitudes of tears, that did move the very bowels of the Auditors (and as they said) turned them into tears. Thus you see how a powerful conviction of Death and Judgment may prevail upon the heart, to make them cry to God, that never prayed before. As for you that can lie down at night, rise up in the morning, and go about the World without secret or Family Prayer: I must tell you that you have but slight, if any thoughts of death and eternity, and no sense of, or regard

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of your everlasting condition, which is a sad symptom of a Christless state.

6. Would you do good to others, to their bodies and to their souls, consider you must die, for after Death you will be utterly incapacitated of doing any thing. The wise man speaking of the season of doing, and of the vicissitudes of Mans Life, namely, that there is a time to be born, and a time to die : and he having observed the issues and changes of Providence that hath made every thing beautiful in its season, concludes that it is best for a man to do good in his life, *Eccles. 3. 12.* *As you have therefore opportunity* (saith the Apostle) *let us do good to all men,* Gal. 6. 10. *When it is in the power of thine hand to do it,* Prov. 3.27. Sirs, the real thoughts of death will prompt you to give a portion to six and also to seven, and that in season ; for when death comes, all is gone, then it is no more in the power of thine hand to do it.

Did you now believe and consider that you must die, and give an account to God, the great Land-lord and Doner of all your good things (great Receipts, having great Accounts) you would not contract your hearts, and shut up your bowels

els against those many miserable objects, who are so often in your view.

Now, that you may be like sheep, and not like swine, be good in your life; and let your acts of mercy be distributed in the morning, the fittest season to sow this seed: therefore speedily draw out thy soul to the hungry, before death separate thy soul and body; for with such Sacrifices God is well pleased, *Isa. 10. Heb. 3. 14.*

7. Would you get and keep sincerity, ( a precious Pearl indeed ) think often of Death and Judgment. Then it will be tryed, then it will stand you in stead. Sincerity (the Scripture perfection) is the best of a Christian, the Grace of every Grace; for Faith unfeigned, and Love in sincerity, are the very Nerves and Sinews of Christianity.

The next best to the precious blood and righteousness of our glorious Redeemer, ( to plead for us at the hour of death, and in the Court of Heaven ) is truth in the inward parts, *Isa. 38. 3.* To be a mourner in *Sion*, is matter of solace and real comfort, but to be a sinner in *Sion* is sad, and will be matter of torment. A *Judas* among the Apostles, a Devil in a *Samuel's* Mantle,

Mantle, is a Devil indeed. The sinners in *Sion* are afraid, and cause enough; for to live and die a hypocrite, is most dreadful, because hypocrisie will certainly bring you down to Hell, yea, the hottest place of that devouring fire, and everlasting burning shall be the hypocrites portion, *Isa.* 33. 14. *Mat.* 24. 51.

8. Lastly, would you redeem your time and be greedy of getting Grace in the day of Grace, for the present, spiritual, and eternal Salvation of Souls; think seriously of your end.

You sleepy secure Souls! Did you consider, that the night of death will come certainly, and may come suddenly, you would work while it is day, and not be so mad as to put off believing, repenting, and soul-afflicting work, self-trying, and approving work, untill the day of old age, a sick-bed, or dying pangs seize upon you. Consider, a death-bed repentance is seldom had, and seldom good, or a sick-bed repentance is seldom sound, but often a sick repentance. Now if you would imitate your Lord, to work while it is day, remember you must die, *Joh.* 9. 4.

Directions

## Directions and Helps to consider of your latter end.

*Directi. 1. Search diligently to find out what it is that keeps you, and the serious thoughts of death and eternity, at so great a distance, and cry mightily to God, speedily to remove it : If it be either Ignorance, Atheism, Unbelief, Sensuality, Earthly-mindedness, or Security, be deeply sensible of it, and set Prayer to work, pour out thy very soul to God with the greatest fervor and importunity. Say as Moses, Who knoweth the power of thine Anger? Even according to thy fear is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom, Psal. 90. 11, 12. Sirs, it is Spiritual wisdom will cause you to consider, then cry after knowledge, and lift up thy voice for understanding, Prov. 2. 3, 4. For she is thy life, Prov. 4. 13. It is as much as thy life and soul is worth. Then enter into thy Closet, and fall on thy knees, and pray to God, in the Name of Christ, for spiritual Wisdom; we must seek it, Ezek. 36. 37. And God will give it, Jam. 1. 5. Beg more than for thy life, for a truly wise and awakened heart,*



heart, without which, the great concerns of God and thine immortal Soul be for ever neglected.

*Direct. 2.* Diligently and faithfully use, and improve the most awakening means, which have a tendency hereunto.

*1. Set your selves under a powerful, faithful, and soul-searching Ministry, who make the conversion of Souls their main business.* A lazy secure Minister is not like to awaken a secure sinner, the Conviction and Conversion of Souls is not the mark they shoot at. Resolve to hear, love, countenance, and encourage those that grapple most with the Conscience, and earnestly endeavour to drive and draw Souls to Jesus Christ, by setting the blessing and the curse, life and death before them. Conviction leads the way to Conversion, as the needle of the thred: What is a Plaster worth where there is no wound? It is the broken bones cry out for help, the whole need not the Physician: General, overly Preaching is like the sword in the scabbard, that doth not cut nor wound; or like Physick in the bottle, that doth not penetrate or work; but plain, particular, convincing

convincing Preaching ( such as *Nathans* to *David*, or *Peters* to the *Jews*, 2 *Sam.* 2. 7. *Acts* 2. 36. ) is like the Sword in the Bowels or Phylick in the Body, that will pain to purpose. Those Preachers that have no faculty of reprovng and convincing secure sinners, are like a company of Drone Bees, that have lost their sting, being good for nothing. But they that have the charge of so many Golden Fleeces, should sever the Wheat from the Chaff, the Sheep from the Goats, the precious from the vile ; and in so doing we shall be as Gods mouth, and free from the blood of all men.

O then, let this dreadful and amazing Doctrine of Death and Judgement be more frequently and effectually Preached, that souls in peril near run, may see their sin and danger, and flie to Christ as the only refuge : knowing the terror of God, we perswade men, 2 *Cor.* 5. 11. *Matth.* 3. 7.

2. *Converse with the best Christians, viz.* them that are grave, sober, solid, savoury, and sound in the Faith : Such as make Religion their great business, who love to speak of God, and of the World to come, and by whose Counsel and Example you may

may be stirred up, and perswaded to Repentance and holiness, to consider of Death and Judgment. These were *David's* excellent ones, in whom he did delight, and make his companions, *Psal.* 3. & 119. 36.

3. *Read the best Books*, and those that treat of Death and Judgment, but especially the word of God. There are the pure Crystal Streams and richest Mines; in this field you will find the Pearl. *Let the word of God dwell in you richly*, be not ignorant of any part of it, but be sure to acquaint thy self with those Scriptures that speak of the shortness of Life, the certainty of Death and Judgment, Heaven and Hell: Read the Book of *Job*, and the twelfth Chapter of *Ecclesiastes*, *Psal.* 39. *Psal.* 90. And let me desire you to be often urging upon your hearts some of those Scriptures that set forth the dreadfulfulness of that place of torment, that will be the portion of all that forget God and make no provision for their precious souls: Some few I have here set down, which I desire you would all consider and apply. *Upon the wicked he shall rain fire and brimstone, and a horrible tempest; this shall be the portion of their Cup*, *Psal.* 11.6.

*Wo be unto the Wicked, it shall go ill with them, Isa. 3. 10. He shall cast them into a furnace of fire; there shall be weeping, wailing, and gnashing of teeth, Mat. 13. 42. Isa. 33. 14. & 66. 15. Mat. 25. 41. Luk. 16. 25, 26. 2 Thes. 1. 8, 9. Rev. 6. 8, 14, 16.*

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*Directi. 3. Make Conscienc of setting apart a little time every day on purpose to think on your latter end. Do it so frequently, untill Death and you become familiar; ever and anon put thy self into a posture of dying; converse with thy winding sheet, Coffin, Grave; let thy great change be so upon thy heart, that thou maist every morning, or evening walk a turn or two with Death: Remember how ever it be with thee now, thou must ere long be gasping and groaning for breath upon thy dying bed, and grapple with the King of Terrors, and and in a moment go down to the Grave, and shalt come up no more, Job 10. 21.*

*If thou wouldst affect thy heart with thoughts of thy latter end, go down to Golgotha, and think upon those dry bones,*  
and

and putrefied bodies, and there revive the memory of your departed Relations, Husbands, Wives, Children, Friends, Neighbours, and look beyond the Chambers of the Grave, converse with those miserable departed Souls, give the Prisoners of the pit a visit. Meditate on the raging furious flames, that dismal darkness, smoke and stink of the bottomless pit, the screeking of the damned, and roaring of the Devils, the heart-piercing complaints for water to cool their scorching tongues. And when thou dost think upon those Millions of souls that are hanging up in Hell, reflect upon thy self, and expect thy turn speedily. Suppose every day thy last, every meal thy last, every journey thy last, every duty, Sacrament, Sermon, thy last. And when the Lords day cometh, think with thy self, this will be the last spiritual Market that I shall have to buy the spiritual Oyl of Grace, and to provide for the Bridegrooms coming; after this day is ended, I may never more hear the Lord Jesus speak to me by the mouths of his faithful Ministers, never be invited to come to Christ, or to believe, repent, part with sin and accept of a pardon more and so demean thy self every day, and in

every duty as if thou should'st be called to Gods Bar, and give up thine account at night. In all thy thoughts, words, and actions, say to thy self, would I do thus and thus, *viz.* would I eat, drink, sleep, converse, buy, sell, preach, hear, pray, or worse, if I certainly knew this day would be my last. O let that Motto, *Memento Mori*, which some carry in their Rings, be engraven on your hearts, it being the great concernment of our lives. This is that which Gods people, and some of the Heathen too, have been careful to remember. King *Aſa* made his Sepulchre in his lifetime, 2 *Chron.* 16. 14. and some in their Gardens, and places of solace and delight, as *Joſeph* of *Arimathea*, *John* 19. 41. And some of the heathen were wont to walk among the Graves, to put them in mind of Death; some have had their Graves always before their Gates, others dead mens skuls presented every day at their Tables; and shall we that believe the Doctrine of the other World, put off the serious thoughts of Death? *Solomon* adviseth us to go to the house of mourning, telling us it is better, because the living will lay it to heart. When you hear the tidings of the death of  
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your Friends, Relations, or Neighbours, go thither, though not personally, yet contemplatively, in your minds and thoughts, go, and put your selves in their stead. And think thus, a living Man or Woman is become a dead Corps, or cold clay, the soul is gone to its everlasting habitation; but to what place, whether to be comforted or tormented, who can tell? If he were a Godly man, he is certainly gone to Heaven; if thou art such a one, thy soul will shortly be with him; but if an ungodly man, he is certainly gone to Hell, and now among Devils: And if thou art such an one, thou shalt er'e long be there too. 'Tis true, the dead can have no thoughts of the living, but the living (saith *Solomon*) know that they must die. And you that are young, when you hear of the death of a lively lusty young man, or lovely beautiful young woman, stop, reflect, and consider, may not this be thy case, O man, woman, or child, in a very little space? I shall say no more by way of direction, only desire you to review the particulars before mentioned, and you that are Parents and Masters of Families, who make conscience looking to the souls of those committed

ted your charge, may cause your Children and Servants to learn by heart the particulars I here set down.

1. That it is most certain an end will be.
2. At our latter end all things in this World will be gone for ever.
3. All the pleasures of sin will be gone, and leave nothing but a sting.
4. That only which is eternal will stand us in stead.
5. Consider which of the two Eternities are you going towards.
6. We are all near our everlasting habitation.
7. You know not how suddenly, or unexpected your end may be.
8. When death comes, your souls are stated, your eternity is cast.
9. 'Tis a dreadful and amazing sight, to see a Christless soul breathing out his last.

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4. Use May be of comfort to the poor people of God, who, through fear of death, are all their life time subject to bondage. Let not your hearts be troubled, fear not, neither be terrified because  
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of this King of fears: But chear up your spirits, and comfort up your hearts with this, that death as terrible as it is to the wicked, cannot hurt you. The day of your death will be better than the day of your birth, and therefore death is put into the Believers Inventory, and reckoned amongst his priviledges, 1 Cor. 3. 22. Death will be gain to the Godly man, viz. an out-let to all his present misery, and an inlet to endless Glory. Then the truly penitent, perplexed, wearied soul shall be perfectly free from the power of Satan, the fiery darts, and dreadful Temptations of that unclean spirit. Then the old Serpent for ever will be under their feet. Then the body of death shall be put off, and the in-dwelling of sin, that natural fountain of Corruption will be perfectly dried up. You shall never complain of vain thoughts, or hard hearts any more: Never doubt of the truth of Grace, or favour of God more: The Believer shall then be with Jesus Christ, the day of his dissolution will be the day of his Coronation, he shall then receive the Crown, sit down on the Throne, and enter into his Masters joy, which is fulness of joy and pleasures for evermore.

**Object.** *I sometimes think of Death, but the thoughts of Death and Judgment are very terrible, I fear I am not fit to die. How shall it be known?*

**Ans.** There is an habitual fitness for death, an actual fitness for death. Every graciously upright Man or Woman in the World, that fears God in Truth, is habitually fit to die, so prepared for his great change, that the sting of Death or second death shall not hurt him, having past the strait gate, shot the gulf, he is out of danger. As soon as a man is in a state of Grace, born again, made a new creature, and by Faith united unto the Lord Jesus Christ; God is reconciled, his person justified, his sins pardoned, and recorded in the Court of Heaven, though his pardon is not brought down, transcribed and sealed in the Court of his own Conscience. The truly converted soul is Gods special Favourite, and shall lodge in his bosome, and never more be out of his favour: 'tis true, Heaven may be out of sight, God may frown, but will never condemn. *There is now no condemnation to them that are in Christ, Rom. 8. 1. If any*  
*man*

man sin, we have an advocate with the Father, Jesus Christ the Righteous, 1 Job. 2. 1. Who shall lay any thing to the charge of Gods Elect? it is God that justifieth, it is Christ that died, Rom. 8. 33, 34.

*Quest. When is the Godly Man actually prepared for death?*

*Ans.* When his Spiritual estate is well settled, viz. all made sure between God and his soul particularly.

1 When a man is truly conscious to himself that he hath sincerely, and with much brokenness of heart repented of all his known sins committed before, or after conversion, so that there is no fresh or former guilt remaining on him. This Godly sorrow is the Godly mans pleasure, he delights to be sowing in tears, loves with his soul a wet seed-time; for they that sow in tears shall reap a harvest of Joy, which is a time of refreshing from the presence of God; compare *Psal.* 126. 5, 6. and *Acts* 3. 19.

2. When sin is not so great a burden, that he is weary of this body of death.

and willing the infected house should be pulled down, that the Leprosie might be cured, that so he might never sin or offend his Father more. The serious thoughts and sense of which is a heavy burden, and matter of grief that makes him groan and complain. We in this Tabernacle groan being burdened : And O how bitterly did St. *Paul* complain, *Rom. 7.24. O wretched man that I am who shall deliver me from the body of this death ?* He had been in deaths often for the sake of his dear Lord, but this death, his body of sin, troubled him more than any : It was so great a burden to holy *David*, that he felt it in his very bones, *Psal. 38. 3.*

3. The Godly man is fit to die, when the work of Grace is perfected, and his Generation-work ended. When the believing Soul hath his Vessel full of Oyl, and the Wedding Garment of the Glorious Righteousness of Christ about him, then he is a Vessel of Honour prepared unto Glory, *Rom. 9. 23.* wrought for the self-same thing, *2 Cor. 4. 5.* and made meet, or fit for the inheritance of the Saints in light, *Col. 1. 12.* The ship that is laden or freighted, is fit to put to Sea, and to sail

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down in a Grave, to rise again, and stand before God who is a consuming fire ? Do you know your selves in a state of Grace, that you are new born, that your evidences for Heaven are clear and certain ? Is your work done ? Do your Lamps burn ? and have you a well-grounded assurance that you are in the number of those to whom Death will be a priviledge ? *Pbil.* 1. 21.

*Quer. 6.*

Can you chearfully, and without dread entertain the thoughts of a dissolution, and of leaving all your earthly and sensual delights ? Suppose the dreadful Judge should at this instant send Death into this place, with the names of five or six of you in his writ or forehead, and Death should say, You, and you, this man and that woman, must go along with me.

I have received a command from the great and terrible God ( who hath the power of Death and Hell ) to bring you young man, young woman, this day or night before the Judgment Seat. I have often warned you by sending my Deputies, and that this ten, twenty, or forty years ; every Coffin, every dead Corps

Corps, or Grave you have seen, was so many intimations of my coming. Now (saith death) I am come, look here upon my Commission, see my Dart and my Sting. This dart must kill thy Body and send thy Soul into Eternity. I command thee this moment to bid adieu, to take thy leave of Friends, Relations, Houses, Lands, Pleasures of sin, once for all. Thou shalt never see or enjoy them more, *Luke* 12. 19, 20. O how can you think of your dying, the Worlds burning, the Trumpets sounding, the Dead's rising, and standing at the Bar, and not fear and tremble? You Sons and Daughters of Pleasure! Did you consider what horror and astonishment dogs you at the heels, which will inevitably come upon you as travel on a woman with Child, you would not say unto God, depart, and treasure up wrath, lay up scourges and scorpions for your distressed souls against the last day.

*Quer. 7.*

Let us ask you that pass for Saints, and hope for Heaven, whether your consciences in secret do not tell you that you made but poor preparations for it;  
yea,



yea, it may be you have done less for heaven than many that are now in hell?

You say you must die, and come to judgement: But how stands the case as to the other World? If you look downward to this World, it is well, but how is it within with your precious souls? do you believe that Atheists, Unbelievers, Drunkards, Swearers, Murderers, Thieves, Persecutors, Lyars, Sabbath-breakers, Adulterers, Worldlings, are going swiftly to Hell? Do you believe that Christ's Flock is little, and not fear your selves? Do you think that *Esau*, *Judas*, *Ahab*, *Agrippa*, *Herod*, *Simon Magus*, the foolish Virgins are in hell, and yet confident of your going to heaven? These have out-done many of you. *Esau wept and cried for the blessing*, Heb. 12. 17. *Ahab humbled himself*, 1 King 21. 29. *Herod did many things, and heard John joyfully*, Mark 6. 20. *Agrippa was almost a Christian*, Acts 26. 28. *The Scribe was not far from the Kingdom of God*, Mark 12. 34. The foolish Virgins were not prophane, they took care to trim their Lamps, and knocked at the door. Now what sins have you left? what grace have you exercised? what duties have you performed? and how? Take heed you be not deceived;

deceived; *Strive to enter in at the strait gate, for many will seek to enter in, and shall not be able, Luke 13. 14.*

*Quer. 8.*

You having so many warnings, time and means to prepare for death and judgment, and will not, who will pity you when you perish? God will not, *Prov. 1. 26, 27.* Christ will not, *Luke 19. 27.* Angels, Saints, Ministers will not, all will say, *away with them, let them be damned.*

And Oh what a killing and amazing sight will Christs coming in the Clouds be to all that either denied his coming, or who would not prepare for it. His incarnation was terrible, *Mat. 2. 3.* His crucifixion was more terrible, *Luke 23. 44, 45, 47, 48.* But his being on the Tribunal will be most terrible. *Then shall the Tribes of the Earth mourn, Mat. 24. 30.* and men cry to the rocks and mountains to fall on them, *Rev. 6. 15, 16.* When they shall see so many thousands and millions of Men and Women dragged down with all the Devils of Hell, to that burning Lake of fire and brimstone. How will they then mourn for sorrow of heart, and howl for

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nation of spirit, and with bitterness of  
 soul wish they had never heard of Christ,  
 that they had been born among the Hea-  
 then, or never had a being, or enjoyed a  
 life of pleasure upon the earth ! How will  
 the wretched sinner beat his breast, pluck  
 off his hair, tear his bowels, crying out  
 (when he sees all hope is gone) O that  
 I had now no soul ! or that this immor-  
 tal Soul were mortal ! that I might now  
 die, and breath no more ! or that my sen-  
 tence might be but to lodge with Devils  
 in this burning Lake for ten thousand  
 years, that so I might not remain in a state  
 of banishment from the face and presence  
 of God to all Eternity.

. O then pray ! that serious thoughts of  
 death may be always upon thine heart ;  
 and whither thou goest, let them go ; and  
 where thou lodgest, let them lodge ; that  
 thou maist speak of them to thy Children  
 and Family, when thou sittest in thine  
 house, and when thou walkest by the way,  
 and when thou liest down, and when thou  
 risest up. Oh let these great things of  
 death and judgment, be bound as a sign  
 upon thine hand, and write them upon  
 the posts of thine house, and on thy gates,  
 that they may be always before thine  
 eyes

eyes, for thy good always, that thou ma-  
est beware lest thou forget the Lord thy  
God, and the everlasting concernments  
thy immortal Soul, and Gods anger  
kindled against thee, and destroy thee  
suddenly, with a mighty destruction.

Consider now what I have spoken, and  
the Lord give thee understanding in all  
things, 2 *Tim.* 2. 7. Which is that Go-  
wisheth in the Text, *O that they were  
wise, that they understood this, that they  
would consider their latter end.*

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**FINIS.**

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